

THE GOSPEL OF SPIRIT

*A Literary Research into the Origin
and Meaning of the Fourth Gospel*

by the

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A NEW interpretation of the Fourth Gospel, which is here shown to be the work of Marcion. He has woven the narrative of the first three Gospels into a great spiritual drama—representing the life of Jesus as an eternal conflict of Love and Truth against the material forces of the world. He begins a New Creation, and through His death Love and Truth are born again into the world—destined never again to leave it.

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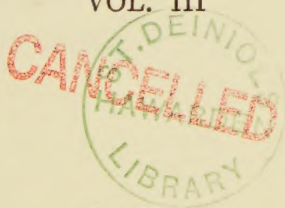
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THE GOSPEL OF SPIRIT

V. Ἐπιφάνεια. THE EPIPHANY

THE Logos having manifested Himself by signs, now interprets their inner meaning to those who have come to His light. Just as John preserves Philo's division of men into those who have the Logos and those who have not, so in a very subtle manner he retains his distinction between the things in the realm of sense (αἰσθητά) and the things in the realm of thought (νοητά). But with him they become things of the flesh (σάρξ) and things of the Spirit (πνεῦμα). This distinction runs through the Gospel. It is latent in the use of the word signs (σημεῖα) for miracles. To the unbelieving Jews, and to the false brethren, the signs of the Logos are mere miracles (τέρατα). They see the miracle, but it profits them nothing, because they have not found the Light, and consequently do not see the sign.

The same distinction holds even among those who believe. As a result of the first sign, the disciples believed on the Logos. They beheld the sign, and believed in the

V. The Epiphany (xiii. 31-xvii. 26) of the Light.

Shining in the darkness of Hate.

Incarnation. The woman of Samaria heard the Logos and believed. But such belief, based on a manifestation to the senses, is imperfect. The kingly man who simply took the word of the Logos, and believed in His name of Love, represents the perfected faith. The Epiphany is therefore a manifestation to the eye of faith, and not of sense.

Faith can only become perfect when the Logos is withdrawn from the outward vision, and hence the blessedness of those who not having seen have believed—the crowning beatitude of the Gospel. Such perfected belief is described as knowing the truth—the full truth.

Prayer in its elementary stage is simply asking a question of the Logos manifested in the flesh. But prayer can only be fulfilled when it is no longer addressed to one who can be seen, but when it is offered in the name of Love—to the unseen Father. This can only be in that day—the day of the Parousia, when the Paraclete has come. As this is the goal of the whole gospel, and the very heart of the Epiphany, it will be well to investigate the doctrine of the Paraclete before any detailed comment is given. That the word *παράκλητος*, and certain points in the doctrine, were suggested by Philo is as certain as anything can be in literary criticism.

The passage in the Epistle (1 John ii. 1) is as follows :

ἐάν τις ἁμάρτη, παράκλητον ἔχομεν πρὸς τὸν πατέρα, Ἰησοῦν Χριστὸν δίκαιον· καὶ αὐτὸς ἱλασμός ἐστιν περὶ τῶν ἁμαρτιῶν ἡμῶν·

The
origin of
παράκλη-
τος.

οὐ περὶ τῶν ἡμετέρων δὲ μόνον, ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου.

The first passage in point is II. 436, *De Execrationibus*, § 9. Philo is speaking of the ultimate restoration of the Jews :

“ But when those who, a little before, were scattered in Greece and foreign countries on islands and on continents, got their unexpected freedom, rising up with one impulse, some from one quarter, others from another, bend all their energies towards one goal, the country which has been shown to them, being guided as strangers by a vision more divine than that of the natural man, unseen, indeed, by the rest, but manifest to those that are being saved alone (ἀνασωζομένοις ἐμφανοῦς), ready to make use of three Paracletes of reconciliation with the Father (τρισὶ χρησόμενοι παρακλήτοις τῶν πρὸς τὸν πατέρα καταλλαγῶν). One, the reasonableness and goodness of the one appealed to (τοῦ παρακαλουμένου), who always puts pardon before punishment; second, the holiness of the founders of the nation [*i.e.* the patriarchs], for by their disembodied souls, showing a single-hearted and unfeigned service to the ruler, they are accustomed to make not fruitless intercessions on behalf of their sons and daughters, the Father lending an ear to their prayers as their reward; the third, on account of which the favour of the aforementioned meets them in advance; this is the betterment of those who are being led to a truce and reconciliation, who with difficulty have been able to come out of a trackless region into a way (ἐξ ἀνοδίας εἰς

ὁδόν) of which the end is nothing else than to be well pleasing to God, even as sons to a father."

Not only is the juxtaposition of παράκλητος and πρὸς τὸν πατέρα sufficiently remarkable, but the idea of a Paraclete as one who reconciles or propitiates is common to both, for καταλλαγαί is practically equivalent to ἱλασμός. Moreover in one of the few passages in Philo in which ἱλασμός occurs, there is a reference to Noah: "He was the first man to be proclaimed righteous (δίκαιος) in the sacred writings."¹

The second part of the quotation is built on the following. Philo is explaining how the high-priest's garments were symbolic of the universe, so that the whole world (πᾶς ὁ κόσμος) is a fellow ministrant with him in the sacrificial acts. It was most fitting that he who was consecrated to the father of the world (τῷ τοῦ κόσμου πατρί) should bring to his aid his son (τὸν υἱόν—i.e. τὸν κόσμον) in the service of him who begat him. . . . The priests of other nations are wont to perform prayers and sacrifices only on behalf of their own peoples and friends and citizens. But the high priest of the Jews makes prayers and thanksgivings not only on behalf of all the race of men, but also on behalf of the parts of nature, earth, water, air, fire, thinking that the world is his fatherland, as it is in very truth, on behalf

¹ I. 532, *Cong. Erud. Grat.*, § 17. The other passages are I. 121, *Legis Alleg.*, § 61, and I. 534, *Cong. Erud. Grat.*, § 19; I. 498, *Quis rer.*, § 37.

of which he is wont to propitiate its leader by entreaties and supplications, imploring him to impart his own kind and gracious nature to his creature." ¹

Another passage connects this with παράκλητος. "For it was necessary that he who was consecrated to the father of the world should use a son most perfect in virtue as Paraclete (παρακλήτω χρῆσθαι τελεωτάτω τὴν ἀρετὴν υἱῷ), for amnesty of sins (πρὸς ἀμνηστεῖαν ἀμαρτημάτων) and for provision of abundant good." ²

The same idea of propitiation is associated with παράκλητος in a passage which has no theological bearing. "The emperor's attitude is not auspicious towards you; we must therefore find a more powerful Paraclete by whom Caius will be propitiated (δεῖ δὴ παράκλητον ἡμᾶς εὑρεῖν δυνατώτερον, ὑφ' οὗ Γαῖος ἐξευμενισθήσεται)." ³ The next passage introduces the connexion between παράκλητος and ἔλεγχος and must be quoted in full. It is a comment on Leviticus vi. 2: "If anyone shall deal falsely with the community, concerning a deposit or robbery, or finding what someone else has lost, and under suspicion swears by adding an oath, and seeming to have escaped conviction at the hand of his accusers (τὸν ἀπὸ τῶν κατηγορῶν ἔλεγχον), himself becomes his own accuser, being convicted by his conscience within (ἐνδον ὑπὸ τοῦ συνειδότος ἐλεγχθεὶς) and accuses himself of the acts which he has denied and forsworn; and admitting

¹ II. 227, *De Monarchia*, II., § 6.

² II. 155, *De Vita Moysis*, III., § 14.

³ II. 520, *De Flacco*, § 4.

forthwith that he has done wrong, asks for pardon; he bids them offer such an one amnesty (ἀμνηστείαν) when he substantiates his repentance (ἐπαληθεύοντι τὴν μετάνοιαν) not by promise, but by deeds, by the restoration of the deposit and of the theft which he either found or altogether appropriated, adding as penalty a fifth for the satisfaction of the one sinned against. And when he has first reconciled the person wronged (ὅταν δὲ ἰλεώσῃται τὸν ἡδίκη-
 μένον), ‘let him go,’ he says, ‘into the temple after this to ask for remission (ἄφεσιν) of the sins which he committed, calling to his aid as Paraclete the blameless reprover in his soul (ἐπαγόμενος παρακλήτον οὐ μεμπτόν τὸν κατὰ ψυχὴν ἐλεγχον), who rescued him from incurable calamity, remitting the death-bringing disease and changing it entirely to soundness (ὕγειαν).’”¹
 “Another” is now connected, but it is ἕτερος, and not ἄλλος. Joseph says to his brethren, “I offer you an amnesty of all the acts done against me. You have need of no one else as a paraclete, or of no other paraclete (μηδενὸς ἑτέρου δεῖσθε παρακλήτου).”²

The last passage brings not only “another,” but the Logos into connexion with the Paraclete. “God using no one as a paraclete (οὐδενὶ δὲ παρακλήτῳ)—for who else was there (τίς γὰρ ἦν ἕτερος) but himself alone?—knew that he must endow with lavish and rich graces the nature without a divine gift, as it was not able to obtain any good thing of itself.

¹ II. 247, *De Victimis*, § 11; see also I. 40.

² II. 75, *De Josepho*, § 40.

... If anyone would wish to use bolder terms he would say that the world in the realm of thought is nothing else than a Logos of God now creating a world. For the city in the realm of thought is nothing else than the reasoning of the architect now purposing to build the city in the realm of the senses in addition to that in the world of thought. This is Moses' opinion, not mine. At any rate, in describing the origin of man he explicitly admits in what follows that he was found in the image of God. If the part is an image of an image, it is plain that the whole world in the realm of the senses, which is greater than the human image, is a copy of the divine image. And it is plain that the archetypal seal, which we say is the world in the realm of thought, would itself be the archetypal model, the idea of ideas, the Logos of God." ¹

It has been shown that the Logos represents Philo's ἡ εὐεργετική δύναμις, "the beneficent power," or Grace, and that ἡ βασιλική, or kingly power, is the Spirit, πνεῦμα, or Truth, whereas ἡ ποιητική, or creative power,² is with John the Father, or ὁ θεός, as distinct from θεός applied to the Logos and the Spirit. The Paraclete of the Epistle—that is πρὸς τὸν θεόν—becomes the Logos of the Gospel; the Spirit, or πνεῦμα, becomes the other Paraclete. The atoning and propitiating function remains with Jesus Christ, but it is the manifestation of the Logos, manifested in the Grace of the divine

¹ I. 5, *De Opif. Mundi*, § 6.

² I. 582, *De Mut. Nominum*, § 4.

words which He utters, and in the atonement which He wrought on the Cross.

The Spirit bears witness to the truth of His words, and is manifested completely in the truth of His Resurrection.

The spoken word of Jesus corresponds to Philo's λόγος προφορικός, the Spirit which suggests the words to the λόγος ἐνδιάθετος, or the Logos in the mind.

"The Logos is double both in the universe and in the nature of man. In the universe is the Logos which has to do with bodiless ideas which are of the nature of models, from which the world in the realm of thought was compacted; and also the Logos which has to do with things seen, which are the imitations and images of those ideas from which this world in the realm of the senses was perfected."

So the Logos as the only-begotten Son of the Father, Who is Love, is Himself Love, manifesting the Father in Jesus Christ to the world as Grace, the εἰκών, or image of the Father; so also the only-begotten Son of the Logos—the disciple whom Jesus loved—remains in the world of sense as the perpetual εἰκών of the Logos.

"His Logos is the shadow of God, using which as an instrument, he created the world (ὃ καθ'ἀπερὸς ὀργάνῳ προσχρησάμενος ἐκοσμοποιεῖ). . . . For as God is the model of the image (παράδειγμα τῆς εἰκόνης), which he has now called a shadow, so the image becomes the model of others." ¹

¹ I. 106, *Legis Alleg.*, iii., § 31.

As the Logos took possession of Jesus Christ at His generation, and as the Spirit descended upon Him at Baptism, so the Logos enlightens every man with reason at birth by mediating divine Spirit. Every man, therefore, possesses the Spirit of Truth, and it is this divine Spirit in him which bears witness to the truth. Therefore every man who hears the Logos or Word of the Gospel, which is the Grace of the Atonement, accepts it and believes in the Logos, unless he rejects the witness of the Spirit of Truth within him. In so doing he rejects the Father Who sent Him—that is, he resists the drawing of his Love revealed in the Atonement.

Every man who accepts the Logos of the Gospel and believes in the Logos is immediately born again from above. The generating power of the Grace of the Logos revealed in the Atonement immediately produces repentance, and the Paraclete mediated by the Logos guides him into all the Truth.

But he accepts because the Father draws him, *i.e.* Love.

We shall now better understand the sequence of thought in the Last Discourse. It begins with an exposition of the meaning of the Preparation, while they are still in the earthly place prepared by the Logos for His flock. With the retreat of the traitor, the Son of Man is glorified by the victory of Love over Hate, and therefore the Father is glorified in Him. The Father Himself will now glorify the Logos in Love at the Crucifixion, and will straightway glorify Him by the Resurrection. That is the

The Preparation Explained
(xiii. 31-38).

Way of Grace, by which the Logos is now going (ὑπάγω). The disciples cannot follow Him, for He alone can do the work of Atonement. The new commandment of Love is the way for them, which will testify to the world whose disciples they are. But some of them will follow the *via dolorosa* later—not, indeed, in the atoning sacrifice—but in the sacrifice of love, of laying down life (ψυχήν).

There may here be an allusion to the famous Quo Vadis? story of S. Peter. He is warned about the over-confidence of his courage. "The cock shall by no means crow until thou deny me thrice." This is an intimation that his real courage or endurance—the real Peter—will not come to him until he thrice denies the Logos. "At all events cocks (ἀλεκτρυόνες) are accustomed to strive with one another in their love of danger (φιλοκινδύνως), that, for the sake of not yielding or giving ground even if they are worsted by superior strength, they may not be worsted in courage, for they endure even unto death (ἄχρι γὰρ θανάτου παραμένουσιν)."¹ The scene now shifts to the Garden—i.e. Paradise—as in all the second migrations there is something symbolic of the Father's house, in the realm of thought. So here it is the Garden or Paradise which gives the hint of the opening reference to the Father's house. "Let not your heart be troubled" (cf. Ps. cix. (cviii.) 22, ἡ καρδία μου τετάρακται). The emphasis is on heart. The soul, or life (ψυχή), of the Logos is troubled in the presence of death (xi. 33;

¹ II. 466, *Quod Omn. Prob.*, § 19.

xii. 27); He is troubled in Spirit because that will have to be yielded up (xiii. 21). But the heart is the abode of Love. When He dies, the disciples are not to suppose that Love is dead; they believe in Love, therefore they can believe in Him. In the house of Love there are many abodes. It is not the preserve of Deity. Had it been so, Love would have told the Truth. Love is going to prepare a place in the heavenly abode, as he has already done in the earthly temple. This means "I am coming again." *ἔρχομαι* is deliberate, the present of eternal and continuous action. The Parousia is the coming again in time, when the Paraclete comes; this is "in that day." But "in the last day" is the coming again in Eternity, at the death of the believer, when the Spirit through the Logos raises him to eternal life.

"That where I am, there ye may be also." *ὅπου εἰμί* is the Father's house, symbolised by the *τόπος* or place where the Logos is at the moment of speaking. Thus it is uttered four times in the Temple *αὐλή*—(vii. 34, 36; xii. 12, 26; xvii. 24), and once in the *κῆπος*—Paradise (xiv. 3) here, the five occurrences denoting the Father's house in the realm of sense.

"Whither I go ye know and the Way ye know," for the first cycle of the Manifestation revealed the Way of Grace. Truth (Thomas) chimes in, "We know not whither thou goest and how can we know the Way?" This is the second sense of going (*ὑπάγω*)—viz. going back to the Father. Peter had an intuition of the Way of the Cross in his courageous mind; but

Thomas is speaking quite the truth in saying that they do not know the Way to the Father. "As long as he is not perfected he uses a divine Logos (λόγῳ θεῷ), as a guide of the Way (ἡγεμόνι τῆς ὁδοῦ)." ¹ But all that mist of ignorance is now blown into thin air; the doubts and qualms of the ages are resolved as if by magic; and the Light from heaven now shines in the darkness of death as the Grace and Truth and Love, which interpret the mystery of Deity. The fundamental belief in Love is the only way to the knowledge of the Fatherhood of God. Really to know Love and believe in it is to have seen God.

No other evidence is necessary. For so long Love has been in the world—how can Philip ask for a fresh revelation? The works of the Logos are works of Love, and for the very reason that the Logos has been on earth and has been raised and ascended to the Father, works of love far surpassing in magnitude even those of the Logos will be wrought by those who believe in Him. For there is nothing which cannot be accomplished in the name of Love. "Omnia vincit Amor."

Those to whom the Incarnation is scarcely credible may at least believe on account of the works. So Philo, in speaking of those who have come to a knowledge of God by contemplating His work in nature, says: "Those who reason thus apprehend God through the shadow, perceiving the workman through the works. But there is a more perfect and refined mind which,

¹ *De Migratione*, § 31, I., 463.

being initiated into the great mysteries (τὰ μεγάλα μυστήρια μυηθείς), makes known the cause (τὸ αἷτιον γνωρίζει), not from created things, as it were the abiding reality (τὸ μένον) from the shadow, but, overstepping that which is begotten, receives a clear reflection of the unbegotten (ἐμφασιν ἐναργῇ τοῦ ἀγεννήτου), so as to comprehend him from himself, as also his shadow, as it was, both his Logos and this world.”¹

The distinction here drawn between the perfect comprehension of God from Himself, and the imperfect comprehension through His works, is parallel to that made by the Logos between belief in His name—that is, belief in love apart altogether from the realm of sense, and belief on account of His manifested works. “The words that I speak to you, I speak not of myself, but the Father that abideth in me doeth the works.” So Philo says: “The good man does everything directing his path blamelessly, so that the works of the wise man are not different from divine words (τὰ ἔργα τοῦ σοφοῦ λόγων ἀδιαφορεῖν θείων).”²

In answer to the crowd the Logos said it was the work of God to believe in Him. This use of ἔργον is from Philo: “If you would search (ἐρευνᾶν) for deeper knowledge, you will find that to believe in God alone by means of learning apart from anyone else is not easy, on account of the mortal coil that wraps us round; which urges us to have faith in wealth, opinion, rule,

¹ I. 106, *Legis Alleg.*, §§ 32-3.

² I. 456, *De Migratione*, § 23.

and friends, strength and soundness of body, and many other things. To cleanse ourselves of these, and to believe in God alone, who is truly alone faithful, is the work (ἔργον) of a great and Olympian mind.”¹

Ex.
xxxiii. 18. The question put by Philip—σωφροσύνη—not merely temperance but the stoical wisdom, illustrates the truth that “the world knew not God through wisdom” (1 Cor. i. 21). It was suggested by the question of Moses—“Moses entreats God, saying, Reveal (ἐμφάνισον)² thyself to me, almost broken down and crying out, The world has become a teacher and guide to me of your being and existence, and, as a son, has taught me concerning the father, and as a work concerning the maker. Desiring to know what you may be in your essence, I find no guide of this teaching in any of the parts of the universe. Wherefore I pray and beseech you to listen to the prayer of one who is a suppliant and loving God, deeming it right to worship thee only. For as the light not being made known by another is its own manifestation, so thou alone canst reveal thyself.”³

But as representing S. Paul, Philip answers his own question, for ἀρκεῖ irresistibly suggests the Pauline ἀρκεῖ σοι ἡ χάρις μου: “My grace is sufficient for thee” (2 Cor. xii. 9).

Faith in
the Truth
(xlv. 15-
xiv. 24). If the disciples love the Logos, they will love one another, which is His new commandment

¹ I. 486, *Quis rer. div. her.*, § 18.

² This word is used in John only in the subsequent verses (xiv. 21-2).

³ II. 218, *De Monarchia*, I. § 6.

(ἐντολή).¹ “And I will ask the Father, and he will give you another Paraclete (the Logos being one), that he may be with you for ever.” The Logos cannot remain in the flesh for ever; he cannot always be in the realm of the senses. But in the Paraclete He will come for ever. The Spirit of Truth is the real Johannine interpretation of the Paraclete. “It is the Spirit that bears witness” (1 John v. 6). The world cannot receive it; because it has rejected the Logos, because it does not behold it in the Logos, and does not recognise the Truth. The disciples are those who do recognise it, for the reason that it abides by their side in Jesus Christ, and is actually in them, or they would never have come to the Light. This refers to the Spirit which through the Logos lightens every man.

“I will not leave you as orphans (ὀρφανούς).” The implication is that man without God is an orphan. The Paraclete is therefore in a real sense the Comforter. The Logos is the bread that strengthens man’s heart. “The whole race of the Jews is almost in the position of an orphan, mixed up with all nations everywhere.”² The Logos is thinking of the children of God scattered in all places. The Parousia is meant when the Logos comes. The world beholds Him no more, but the

¹ ἐντολή occurs ten times in the mouth of the Logos, no doubt to supersede the ten commandments. The one instance of its use by the Pharisees (xi. 57) is ironical. If anyone knew where the Word was, he should inform them, that they might catch Him.

² II. 366, *De Creat. Princ.*, § 6.

disciples go on beholding Him because He still lives and they share His life of love. In that day they will realise that the Father and the Son and the disciple are all in one Spirit. Love is the bond of this perfect unity, and as a result there is the supreme gift of peace. The Logos will reveal Himself to the disciple whom He loves.

Judas, who represents the united Israel of God, and the peace which comes from the confession or acknowledgment of the Logos, is here marked off from the false brethren. The true brethren have the witness within them. They do not look for outward shows. The heart of the believer becomes a Bethany—an abode of love, a foretaste of the Father's House. All this has been spoken by the Logos while still abiding by their side. But He will continue to speak to them in the Paraclete. He is here identified with the Holy Spirit (τὸ πνεῦμα τὸ ἄγιον). This identification with the Holy Spirit is clearly only for the reader. The full expression with the article occurs nowhere else in the Gospel or Epistle; and without the article it occurs only on the lips of the Baptist (i. 33), when he points to the Logos as the One who baptises with holy spirit, and on the lips of the Logos (xx. 22) when He actually does baptise the disciples. This takes place immediately after the Logos has ascended to the Father, on the resurrection day; and this explains the point of the Father's sending Him in the name of the Logos. He will take the place of the Logos as teacher and inter-

**Faith in
the Life
of Love
(xiv. 25-
31).**

preter. The Logos would not leave the disciples as orphans, but He will leave them the parting legacy of peace.

“God was beforehand in giving to Phinehas the greatest good, Peace, which no man can bestow.”¹ “The invisible Spirit which is accustomed to converse with me in secret (τὸ ἐιωθὸς ἀφανῶς ἐνομιλεῖν πνεῦμα ἀόρατον) suggests to me and says, My friend, you seem to be ignorant of a great and desirable matter which I will fully explain, for I have instructed you in many other things (πολλὰ καὶ ἄλλα). Know then, my friend, that God alone is the truest and genuine peace, and all created and perishable matter is continuous war. For indeed God is something voluntary, but matter is necessity. Whosoever can leave war, necessity and creation and corruption, and pass to the unbegotten and incorruptible, to the voluntary and to peace, may justly be called an abode and city of God (ἐνδιαίτημα καὶ πόλις θεοῦ).”²

The Logos gives not as the world; He does not make peace and then break it. His peace is one that passes understanding—a unity of Spirit enwrapped by a bond of peace. They are not to be alarmed when the prince of the World—Judas Iscariot—comes. He has no part in the peace of the Logos, for he exists to make war and dissension. The arrest by Judas is part of the Father’s purpose of love, and the Logos will simply submit to be taken as the Father has told Him. “Rise, let us be

¹ II., 129, *Vita Moysis*, I., § 55.

² I. 692, *De Somniis*, II., § 38.

going" (ἐγείρεσθε ἄγωμεν ἐντεῦθεν) is the sign for change of place. It is used by Jesus on leaving Gethsemane in Mark xiv. 42; it is used here to signify the change of scene from the Garden back to the Temple (αὐλή), completing the cycle of the Epiphany.

The fourteenth chapter is mainly taken up with the exposition of the Way of the Cross, although in itself it is divisible into the Way, the Truth and the Life. Chapters xv. and xvi. are the Truth and the Life.

As the Garden suggested the Father's house, so here the αὐλή suggests the great vine on the Temple referred to by Josephus.

The union of the Logos with the disciples in the Life of the Spirit is set forth in the allegory of the Vine. As the allegory of the Door and the Shepherd sums up the exposition of Grace and Truth, so the allegory of the Vine sums up the interpretation of Truth and Life—*i.e.* Truth and Love. The Vine and its branches are an extremely happy illustration of the relation of the Logos to the disciples. But the designation of God as a husbandman (γεωργός) is very bold, and is not an equally apt representation of the relation of the Father to the Son. "The greatest of planters (φυτουργῶν μέγιστος) and the most perfect in art is the leader of the universe; but the plant, which does not contain the individual plants in itself, but countless numbers which shoot up like branches (κληματαδας) from one root, is this World."¹

This gives the framework of the allegory,

¹ I. 329, *De Plantat.*, § 1.

but for the real interpretation of γεωργός we must go to S. Paul. "I planted, Apollos watered, but God gave the growth (*i.e.* by the Spirit). So that neither is he that planteth anything, nor he that watereth, but God who gave the growth (*i.e.* the Spirit). He that planteth and he that watereth are one, and each shall receive his own reward according to his own toil. For *we* are fellow-workers of God; *ye* are God's husbandry (γεώργιον), God's building. According to the grace of God which was given to me, as a wise architect, I laid a foundation, and another (Apollos) builds upon it. But let each see how he builds upon it. For other foundation can no man lay beside that which is laid, which is Jesus Christ. . . . Know ye not that ye are a temple of God, and the Spirit of God dwells in you?" (1 Cor. iii. 6-11, 16).

The one foundation here becomes the true Vine, who is the Logos, by whom in John the Spirit is mediated to all. The whole represents the body of Christ, which is a temple of God. Hence the Father is the γεωργός, for He, in His love, planted this vine on earth by sending His only-begotten Son from heaven. The Logos is the genuine (ἀληθινή) Vine in contradistinction to the Vine of Sodom,¹ which is the symbol of barrenness (στερώσις). The wine which this vine produces is the wrath (θυμός)² of dragons, and the incurable wrath of asps—personified in Judas. The wine of the Logos is

¹ Deut. xxxii. 32. I. 684, *De Somniis*, II., § 29.

² See Gal. v. 20.

Grace, and the fruit of the Spirit is Love, Joy, Peace.

Another side-light on the use of γεωργός is furnished by Philo's distinction between γεωργός and ἐργάτης.¹ Paul and Apollos are simply labourers in the vineyard, the real γεωργός and owner of the vineyard is the Father.

The Father takes away the branch that is unfruitful, for its end is to be burned (ἥς τὸ τέλος εἰς καῦσιν, Heb. vi. 8). But the disciples He cleanses through His Logos, and thus increases their fruit: "The Sacred Logos cleansed us (ἐκάθηρεν ἡμᾶς ὁ ἱερός λόγος)." ² The work of layering, pruning and grafting is described in Philo. "The roots nourish the part upon which the grafting has been made, and prevent the branch (κλάδος) from withering, and the branch returns their kindness by the reward of fruitfulness (εὐκαρπίας)." ³ κλῆμα occurs instead of κλάδος in another passage; ⁴ καθαίρουσι καὶ ἀποτέμνουσι for pruning,⁵ and in the following: "Through this art of the husbandman, whatever trees of passions or evils shoot up and rise to a height, bearing various fruit (καρπούς), are taken away (ἐξήρθη), cut down and destroyed (ὑποτεμνόμενα καθαίρεται)." ⁶ But John has transferred the meaning of καθαίρω, to destroy, into cleanse in his use. The full perfection of the life of the Spirit pro-

¹ I. 211, *Quod det. pot. insid.*, § 28.

² I. 654, *De Somniis*, I., § 39.

³ I., 212, *Quod det. pot. insid.*, § 28.

⁴ II. 380, *De Fortitudine*, § 5; cf. Psalm lxxx. (lxxix.) 11.

⁵ I. 667, *De Somniis*, II., § 9.

⁶ I. 301, *De Agricultura*, § 2.

duces Joy (χαρά). "Behold (ἴδε), the cultivated vine, as it has been wondrously made by nature, by its branches, its tendrils, its suckers, and its vine-leaves, shows forth the joy (χαράν) of the tree at the coming fruit (καρπῶ)." ¹

"The day laughs in anticipation of the early dawn (βαθὺν ὄρθρον), *i.e.* the resurrection morning in John, because the Sun is about to rise. For one beam (αὐγή) is a messenger (ἄγγελος) of another beam, and light, more obscure, heralds that which is clearer. Therefore Joy attends on the good that has arrived—*i.e.*, the Logos in John—and Hope attends on it when it is expected—the mother of Jesus, in John, the hope of Israel; we rejoice when it has come, but we hope when it is coming, just as happens with contrary emotions. For the presence (παρουσία) of evil is wont to beget grief (λύπην), as the Crucifixion will in the case of the disciples (xvi. 20), and the expectation fear. Now fear is nothing but grief before grief, as hope is joy in anticipation of joy; for I imagine fear is to grief what hope is to joy." ² Joy, like Peace, is viewed by Philo as the special gift of God (τὸ χαίρειν ἰδιὸν ἐστὶ μόνου θεοῦ). ³

In laying down His life the Logos is manifesting the supreme love of a man for his friends. For the disciples, having been admitted to His inmost counsels, are now friends (φίλοι), not slaves (δούλους). "For wisdom (τὸ σοφόν) is a friend (φίλον) to God rather than

¹ I. 603, *De Mut. Nominum*, § 30.

² I. 603, *ibid.*, § 30.

³ II. 280, *De Septenario*, § 5; see also II. 412-13.

Hope in
the Truth
of the
Spirit
(xv. 12-
xv. 17).

Hope in
the Life
of Love
(xv. 18-
27).

a slave (δοῦλον).”¹ As a friend now the Logos forewarns the future community what to expect. If the enemies of the Logos have hated Him and sought His life, they will do the same in the case of His friends. They represent Hate and know neither Him nor the Father. If Love had not come down into their midst, they would not have had sin. But now they have no cloke (πρόφασιν) for their sins, because they have rejected Him, and it is “Love that will cover (καλύψει) the multitude of sins” (1 Pet. iv. 8). πρόφασις is the Synoptic word (Mark xii. 40; Matt. xxiii. 13; Luke xx. 47) in which Jesus refers to the “cloke” of long prayers made by the Pharisees. The gratuitous hatred and warring of the Jews and of Judas are a reflection of the foes of the Psalmist (lxix. 4; xxv. 19). δωρεάν points the contrast with the free gift (δωρεά) of God—“being justified freely (δωρεάν) by his grace (χάριτι), through the redemption (ἀπολυτρώσεως) which is in Christ Jesus” (Rom. iii. 24).

On the other hand, it is ironically suggested that the Hatred is all to no purpose, a vanity of vanities. Hence if the Law, and not Christ, brings Truth, Christ’s death is a vanity (ἀπέθανεν δωρεάν) (Gal. ii. 21).

The Paraclete is the gift of God (xiv. 16), but the Logos will send Him, even as the Father sent the Logos. He proceeds from the Father. Nothing could prove the Pauline and Philonian source of John’s doctrine of the Logos better than this statement. If the Logos doctrine had

¹ I. 411, *De Sobrietate*, § 11.

been derived from the O.T. it would assuredly have been the Logos which ἐκπορεύεται from the Father; for the word comes from Deut. viii. 3 : ῥήματι τῷ ἐκπορευομένῳ διὰ στόματος θεοῦ.

But as the Logos is in Paul and John, the only-begotten Son, representing the Word which the Father has brought forth, the Spirit or Mind of the Father is represented as proceeding from Him (παρὰ τοῦ πατρὸς) through the Logos; and so it is that the Logos sends Him.

In the face of these enemies the Paraclete will bear witness to the Logos; and the disciples themselves will bear witness that they have been with the Logos from the beginning.

This is the transition to the third section—**Love**
Love—which opens again with the Way. The (Chap. xvi.)
Logos has said this that the disciples may not

stumble on the rock of unbelief when the night of the Crucifixion and of Hate comes. The hour will come for them as for the Logos, when everyone who kills them will seem to be offering a sacrifice to God. There was no need to say this in the beginning, because the Logos, *i.e.* **The Way of Love is Death** (xvi. 1-11).
Love, was with them. But now that Love is

about to be withdrawn, and the disciples are to be left face to face with the Hate of the world, the Logos in His love forewarns them. **The Truth of Love is the Father's House** (xvi. 12-23).
“Now I go to him that sent me.” The Cross is no longer the main object—it is not the final goal, but the Father. Hence the meaning of “None of you asks me, Whither goest thou?” Peter had asked, but that was when the Cross was in view, which has brought grief. But the going means more than the Cross, that is

only half of the glorification. The Paraclete is the other half. It is really profitable for them; the death of the Logos is gain to them, because only by it can the Resurrection manifest the glory of the Paraclete.

“Logos relieves our most afflicted race. As in griefs (λύπαις) or fears, or any other ills, we are crushed, Grace (εὐμένεια) and constancy and kindness of friends are often wont to heal us; so not often, but always, the Logos, the only warder-off of evil, staves off the heaviest burden, which the necessities of the body in which we are bound up impose upon us, and the unforeseen accidents of external circumstances; for the Logos is an acquaintance, and a confidant (συνήθης) and companion bound up within us (ἐνδεδεμένος); or rather joined on and united to us, by some indissoluble and unseen glue of nature. For this reason he forewarns us (προλέγει) of the things that are profitable or expedient (τὰ συνόισοντα), and when anything undesigned has happened, he is present (πάρεστω) unbidden, to help.”¹

The Paraclete when He has come will bear witness against the world, and will convict it concerning sin, because it has rejected the Logos. He will make the world realise its sin in endeavouring to destroy Love. He will convict the world with reference to righteousness and truth, because, the Logos having been withdrawn, the disciples will be without a teacher; and with reference to judgment, because by this act of betrayal the prince of this

¹ I. 637, *De Somniis*, I., § 18.

world has condemned the world, and shown up its sin. It is a threefold witness on behalf of Faith; the refusal to believe in the grace of the Logos; of Hope, the refusal to accept the truth of His teaching; of Love, the refusal to obey the new commandment of Love. The Logos still has much to say which the disciples are not in a position to carry away now. But He will continue to speak to them through the Paraclete, who will guide them into the whole truth. For the Paraclete will tell them the coming things. He will be the intelligencer of the Logos, and will report to the disciples all that He has to say to them.

The connexion of ἔλεγχος with the Paraclete has already been illustrated, but the sending of the Paraclete is illustrated from Philo in the following: "Let us therefore who are convicted (ἐλεγχόμενοι) by conscience of our own unrighteousnesses (συνειδήσει τῶν οἰκείων ἀδικημάτων) entreat God to punish us rather than to let us go (παρεῖναι). For by letting us go he will make us slaves no longer of his own merciful nature, but of the unmerciful creature. But punishing us reasonably and gently, inasmuch as he is kind, he will correct our sins (ἁμαρτήματα), sending the chastening reprovcr, his own Logos, into the mind (τὸν σωφρονιστὴν ἔλεγχον, τὸν ἑαυτοῦ λόγον, εἰς τὴν διάνοιαν ἐκπέμψας), and making it ashamed, and reproaching it through the Logos (δι' οὗ) with reference to the trespasses which it committed (περὶ ὧν ἐπλημμέλησεν), will heal it." ¹

¹ I. 219, *Quod det. pot. insid.*, § 40.

“A little while and ye behold me no longer (θεωρεῖτε), and again a little while and ye shall see me (ὄψεσθε).” The change of verb is deliberate. The reference is to the resurrection; they will see Him, but no longer will they behold a man, but see by faith the Son of God. The weeping and lamenting is on the part of Mary—Hope weeps at the apparent death of Love, both at the tomb of Lazarus and at the tomb of Jesus, and is turned into grief by the presence of evil. But hope is Joy before joy, and it becomes joy again when Love reappears. Martha (Faith), and Mary (Hope) are the only ones described as γυνή in the Gospel. But Mary (Hope) is ἡ γυνή, the woman. The Crucifixion is her hour too, and the explanation of this very significant verse 21 is to be found in the words of the Logos at the Cross: γύναι ἴδε ὁ υἱός σου, “Woman, behold thy Son.” Love dies upon the Cross, but continues to live in the beloved disciple. The beloved disciple is the man born into the world. The hope of Israel is in travail pangs at the Cross, but remembers no more the anguish for the joy that Love has actually been born into the world in the new communion or fellowship which the Logos has prepared.

“Ye now therefore have sorrow, but I will see you again, and your heart shall rejoice” (Zech. x. 7: χαρήσεται ἡ καρδία).

“Then were the disciples glad (ἐχάρησαν) on seeing (ιδόντες, not θεωροῦντες) the Lord” (not Jesus, but τὸν κύριον) (John xx. 20). In that day they will ask the Logos nothing

(ἐρωτήσετε), but they will have all wants supplied by the fellowship of the Holy Spirit in the Kingdom of God, which is righteousness and peace and joy in the Holy Spirit.

That αἰτέω refers to prayer in the name of the Logos is clear from the following: "Prayer (εὐχή) is the asking (αἵτησις) of good things from God (ἀγαθῶν παρὰ τοῦ θεοῦ)." ¹

"These things have I spoken unto you in allegories (παροιμιαίς)." This cannot possibly be limited to the two allegories of the Shepherd and the Vine. It refers to the whole nature of the communications of the Logos. It has all been done in signs. The disciples have been slaves and learners. But now they have reached the stage of friends. He will now tell them about the Father plainly (παρρησίᾳ) with no reserve, but with the full confidence and intimacy of friendship. So in that day they will be able to approach the Father Himself with the full confidence of friends, "I do not say I will ask (ἐρωτήσω) the Father with reference to you. For the Father himself is your intimate friend (φιλεῖ), because ye have become my friends (πεφιλήκατε) and have believed that I came out from God."

Life of Love is Fellowship with the Father and Son (xvi. 25-33).

The full point of the above paragraph is explained by the following quotation from Philo: "Moses spake and God answered him with a voice; he did not speak like a learner, but in a long extended time, and God taught him not like a teacher, but in one unbroken and continuous conversation. Now

Exod. xix. 19.

¹ I. 172, *De Sacrif. Ab. et Caini*, § 13.

where there is an answer, there surely there is a question (ἐρώτησις). Each one asks a question (ἐρωτᾷ) about what he does not understand, expecting to learn, knowing that it is the work of those who are most proficient in understanding to seek (ζητεῖν), to ask (ἐρωτᾶν), to inquire (πυνθάνεσθαι), to seem to know nothing, nor to think that they have comprehended anything fully. Wise men therefore use God as their guide and teacher . . . but the good man (ἀστεῖος) uses such confidence (παρρησία) that he not only speaks and cries out, but is bold enough (θαρρεῖ) to implore by crying from true faith (ἀληθοῦς πίστεως) and genuine feeling (γνησίου τοῦ πάθους). . . . To appear to be bold (θαρρῆσαι), even before God (καὶ πρὸς θεόν), this was not indeed the limit of audacity, but of good confidence (εὐτολμίας); for all the wise are friends of God (φίλοι θεοῦ) . . . Now freedom of speech (παρρησία) is akin to friendship (φιλίας συγγενές)."¹

The Logos now tells the disciples plainly that He came from God, and is going back to God. But in spite of their acknowledged faith, they will all scatter when the wolf actually comes.

Peace is the last word of the Logos, as it is the first word of the Risen Lord. It rests upon His finished work. In the world ye have anguish (θλίψιν), like the woman when she brings forth—like Hope when it is subjected to fear; but be strong and of a good courage (θαρσεῖτε),

¹ I. 475-6, *Quis rer. div. her.*, § 5. The use of *παρρησία* in the Epistle (1 John ii. 28; iii. 21; iv. 17; v. 14) exactly bears this passage out.

I have overcome the world. We know that the whole creation sigheth and travaileth together until now. . . . We also . . . waiting for our sonship (υἱοθεσίαν) . . . the redemption (ἀπολύτρωσιν) of our body" (Rom. viii. 22-3).

"What shall separate us from the love of Christ? Shall anguish (θλίψις) . . . ?" (Rom. viii. 35).

The connexion of the high-priestly prayer with the Eucharistic prayer in the Didache has already been referred to. Its connexion with the foregoing discourse must now be considered. It will be shown that the αὐλή of the Logos, the new Temple, is a four-sided square (τετράγωνος)—four corners—of which the Logos is the head of the corner. This discourse is the Temple in the realm of thought—the spiritual temple, made up of Faith, Hope, Love, and the head of the corner is its Glory.

"I shall give thy rulers (ἄρχοντας), in peace, **The** and thy bishops (ἐπισκόπους) in righteousness, **Father's** and unrighteousness (ἀδικία) shall not be heard **House.** in thy land, nor destruction nor misery in thy borders, but thy walls shall be called Salvation (σωτήριον), *i.e.* Truth, and thy gates (πύλαι) Praise, *i.e.* Grace. (γλύμμα, an engraved figure = the Johannine γραφή.) The sun shall be no more for a light by day, nor shall the rising of the moon lighten thy night, but the Lord shall be to thee an everlasting light (φῶς αἰώνιον), and God thy glory (δόξα σου)" (Isa. lx. 18-19).

The Walls of the Fold then are Grace and

Truth, the Door, we have seen, is Love. The three corners are Faith and Hope and Love, and the Head of the Corner is the Logos Himself, the fourth combining all three, the Glory of the new Temple. The steps leading up to the αὐλή—fourteen in number—are the Law and the Prophets (each of which occurs fourteen times in the Gospel), interpreted as Jesus did, viz. as love to God and love to man.

Previous to His glorification the Logos dedicates Himself to God, on the completion of His work on earth, making the great prayer or vow as the Perfect High Priest.

The idea of the new Temple follows the passage from 1 Peter ii. 4 ff. : “To whom coming, a living stone, rejected indeed by men, but with God elect, precious, ye also yourselves as living stones are built up a spiritual house into a holy priesthood, to offer spiritual sacrifices well-pleasing to God through Jesus Christ. . . . But ye are an elect race, a royal priesthood, a holy nation, a peculiar people, in order that ye may make known the virtues of him who called you out of darkness into his marvellous light; who once were not a people, but now are a people of God; who had not obtained mercy, but now have obtained mercy.”

The
Glory of
the
Logos
(xvii.)

Philo thus speaks of the great vow : “Having given these commandments concerning each kind of sacrifices in turn, concerning the burnt offering and that of preservation (σωτηρίου) and concerning sin, he adds another kind of offering common to all the three, in order that he may show that they are of the same kindred (φίλας καὶ

συγγενεῖς). Now the combination of them (συναγωγή) is called the Great Prayer or Vow (εὐχή μεγάλη). . . . They then consecrate and offer up themselves, showing unspeakable holiness, and an abundance of God-loving disposition; wherefore it is fitly called the Great Prayer. For anyone is himself the greatest of possessions to himself, which he now gives up and abandons.”¹

Having finished His work on earth, the work of giving the words of eternal life to those whom the Father has drawn to Him, the Son prays that the Father will glorify Him, in the Crucifixion and Resurrection, thus putting the divine seal upon His work. Eternal Life is to know the only genuine God and Jesus Christ whom He has sent (τὸν μόνον ἀληθινὸν θεὸν καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν). So Philo : ἓνα καὶ ἀληθινὸν θεόν.² The Glorification means that the Logos resumes His pristine glory as the only-begotten in the bosom of the Father.

**Grace
and
Truth**
(xvii. 1-5).

The Way, the Truth and the Life are still kept in view in the Prayer. He manifested the Father's love to those who received Him, and they have kept the Logos. He asks for them in particular, not for the world which has rejected the offers of love, that they may be kept in the Father's love and may be united in that love as a fellowship, even like the divine fellowship. He guarded them, and none are lost but the son of perdition—from 2 Thess. ii. 3, Judas being the type of Antichrist. He prays

Love
(xvii. 6-26).

¹ II. 249, *De Victimis*, § 12.

² II. 262, *De Vict. offer.*, § 13.

that these may be kept from the evil power—Hate. They will be hated by the world, even as He has been, because they are born from above.

He asks that they may be sanctified in the truth—thy Logos is Truth. He came as King to bear witness to Truth. Therefore He sanctifies Himself on behalf of the believers in order that they too may be able to bear witness to the Truth.

Lastly, he bears in mind the future fellowship of love which has been already created. Grace and Truth, His glory, He has given to them, that they may all form one fellowship with the Father and the Son. Love is the bond that will unite and will bear witness to the Truth. Love is the final word. The Logos has made it known—the Love that was or ever the world was, the Love that caused creation, the Love that brought Him down in redemption—that Love is the final and ultimate Logos.

VI. Δόξα. THE GLORY

The
Glory
(xviii. 1-
xx. 18) of
the
Light.

THE cycle of the Glorification begins with the crossing of the Kedron, leaving the things of the body, and the entrance into Paradise. Then it passes to the ἀλώη of the High Priest, which is a symbol for the new fold, and finishes again in Paradise, where the body of the Logos is laid to rest. The Betrayal is the Way by which redemption is brought about; the Trial and

Crucifixion are a witness to the Truth, and the Grace
Burial in Paradise is symbolic of the life of God. and

As the New Eden is beyond Jordan, in the Truth
beginning before creation, so Paradise is beyond (Cruci-
the Kedron, in the last day beyond creation, and
passing from death to life. χειμάρρου τοῦ Resur-
Κέδρων goes back not only to Philo, but to rection).

Jeremiah xxxi. (xxxviii.) 40 : χειμάρρου Νάχαλ
Κέδρων. Judas, who is betraying him, knew the
place. As the serpent, he had entered Paradise The
before and "brought death into the world, and Way of
all our woe, with loss of Eden, till one greater Glory is
Man restore us and regain the blissful seat." the
Jesus was often drawn to Paradise with His Betrayal
disciples. συνήχθη is certainly symbolic. It (xviii. 1-
11).

occurs seven times in the Gospel (iv. 36 ; vi. 12 ;
vi. 13 ; xi. 47 ; xi. 52 ; xv. 6 ; xviii. 2). It is
used first of gathering in the harvest of faith
to eternal life (iv. 36) ; then of gathering up
the words of eternal life after the feeding (vi. 12,
13) ; then of the gathering of the counsel of
Hate, the mind of the flesh which is death, and
hostile (xi. 4 ; Rom. viii. 6, 7). Immediately
after this it is used of the gathering together
of the children of God (xi. 52) ; then of the
gathering together of branches for burning
(xv. 6), and lastly here of the frequent gather-
ings of Jesus and His disciples in Paradise.
The only occurrence in the Pauline Epistles is
1 Cor. v. 3-5 : " For I, being absent in the body,
yet present in the spirit, have already judged,
as if being present, him that hath so wrought
this deed, you being gathered together
(συνεχθέντων), and my spirit, with the power

of our Lord Jesus to deliver (παραδοῦναι) such an one to Satan for the destruction of the flesh, in order that the spirit may be saved in the day of the Lord."

This passage can hardly have been absent from the mind of the writer who had the Pauline writings by heart. The son of destruction who destroyed the prince of life, by delivering him up, is himself to be delivered up for destruction to the power of which he has made himself the slave.

Judas receives the σπεῖρα. There is not a better example in the Gospel of the writer's power of word-painting. σπεῖρα denotes not merely the cohort, but the coil of the serpent which Judas has wrapped himself in, and the mesh of the net with which he is about to catch (πιάσαι) the Logos. The ὑπηρέται are, of course, contrasted with the ὑπηρέται of Christ (1 Cor. iv. 1). If the Logos were of this world, His ὑπηρέται would have resisted His betrayal (xviii. 36). The ὑπηρέται carried the baggage of the hoplites, and here they bring the baggage of Judas. This baggage represents the works of darkness—lanterns (φανῶν) that give a broken light, torches (λαμπάδων) for firebrands to destroy, weapons (ὅπλων) to kill—and produce death. Night is the symbol for Judas. Those with the Logos are clothed with the weapons of light (τὰ ὅπλα τοῦ φωτός) (Rom. xiii. 12). The former are indicative of the work of the thief who comes only to steal, and needs a lantern for his work of darkness, to sacrifice (θύση), and requires the torch to light the sacrificial flame,

and to destroy, for which he needs the weapons of destruction (John x. 10).

It is expressly noted that Judas "stood" before the falling to the ground. The Logos had made him whole, and enabled him to stand. "Through Christ we had the approach (προσαγωγήν) by faith to this Grace in which we stand" (Rom. v. 2). The Logos came forth (ἐξῆλθεν) like the sun, and brought to light the hidden things of darkness. Jesus the Nazaræan, as we shall see, stands for Grace. They seek Grace; but as soon as the Logos reveals His identity they all fall down to the ground—they have fallen from Grace like the Judaising Galatians (τῆς χάριτος ἐξεπέσατε) (Gal. v. 4). χαμαί indicates that they are of the earth earthy (see ix. 6).

No doubt the writer also wishes to signify an involuntary act of worship at the name of God—ἐγώ εἰμι. "Two things are made clear by the falling on his face; one, an act of adoration on account of excess of divine ecstasy; the other . . . by which the mind confesses that God alone stands unchangeably (*constanter stare*); but those who are subject to the generation of creation all fall (*cadere*) under the change of time."¹

Let these go (ἄφετε τούτους ὑπάγειν) recalls xi. 44 (ἄφετε αὐτὸν ὑπάγειν), and is symbolic of forgiveness. The slave of the high priest, named Malchus from Josephus (*A. J.*, XIII. 5. 1, and *B. J.*, I, 11. 3, both of these are traitors, and murder by treachery), is certainly

¹ A. I. 230, *Quæst. in Gen.*, III., § 55.

no other than Judas Iscariot. He who is called a slave is a hireling (μισθωτὸς ὁ λεγόμενός ἐστιν δοῦλος).¹

Esau now meets his brother Jacob in conflict. The ear suggests the slave. By the Code of Hammurabi (Law 282) the disobedient slave has his ear cut off.²

Peter takes the sword of the Spirit, which is the word of God (ῥῆμα θεοῦ) (Eph. vi. 17). He is commanded to put (βάλε) the sword into its sheath (θήκη). θήκη is contrasted with the γλωσσόκομον of Judas, both meaning box or chest. But there is another meaning here; θήκη can also mean grave—"Put the Logos in his grave in Paradise; the cup of atonement which the Father gave me, shall I not drink it?" It may be only a coincidence that there is a compound ποτηροθήκη, "a table for arranging cups."

The very word used (ἐνιαυτός) is significant and is explained by Philo to signify that it is complete in itself (αὐτὸς ἐν αὐτῷ).³ The high priesthood of Caiaphas is thus something which has no ultimate significance; that of the Logos has an eternal meaning.

The high priest for the year is contrasted with the real High Priest who is for ever. The scene now changes to the fold (αὐλήν) of the High Priest, the Logos. The beloved disciple has been sent to take charge of Peter. Love

The
Truth of
the
Glory.

¹ II. 285, *De Septenario*, § 9.

² See Deut. xv. 17, ed. Wheeler Robinson (Century Bible).

³ II. 374, *De Crut. Princ.*, § 14.

braces courage to endure. The beloved disciple is known to the Logos; he is one of the sheep that knows and is known by the Shepherd. Peter does not know Him—he denies Him. The beloved disciple therefore goes into the fold with Jesus, but Peter stands at the door outside. The extraordinary collocation ἡ παιδίσκη ἡ θυρωρός is explained by the fact that there is another doorkeeper. It is no longer Repentance, but Patience or Endurance.

Peter's standing at the Door of Love outside also suggests his hesitation to throw in his lot with the great Apostle of Grace. Love comes out again from the fold, and gave orders to the doorkeeper and brought Peter in—not Simon Peter, but Peter—the Peter (τὸν Πέτρον), the Rock that is to be, when he has learnt the lesson of endurance.

The delicate and sympathetic irony of this scene should be compared with the biting and almost savage sarcasm with which the Pharisees are treated in chapter ix. In the hands of this master of irony Peter's denial is at one and the same time a confession; the scene being the fold of the Logos, and Peter having been introduced into it by Love. He leads his sheep in and he leads them out. Patience asks him, "Art thou too one of this man's disciples?" He says, "I am not." He confesses the truth, and does not deny that he is not a true disciple. It is all of grace that he is in the fold.

The crowning touch of the allegory comes from Philo, from whom we learn that Rebecca is the porteress, Peter's own mother.

Witnessed
by the
real High
Priest
before
the mock
high
priest as
Grace
(xviii. 12-27).

“I very much admire Rebecca, who is Patience (ὕπομονήν), since she recommends the man who is perfect in his soul, and has cleansed the roughness of the passions and evils, to flee away to Charran. For she says, ‘Now, therefore, my child, listen to my voice, and rise up and depart to Laban my brother, to Charran, and dwell with him certain days until the anger and rage of thy brother (Esau, *i.e.* Judas) is turned away from thee, and till he forgets what thou hast done to him,’ *i.e.* cut his ear off. . . . What then is the recommendation of Patience? Very wonderful and excellent. If at any time, she says, you see the passion of wrath and anger provoked and exasperated in yourself or anyone else, which irrational and intractable nature nourishes, do not whet it and make it more savage, for it will perhaps give incurable bites. But cool its fervour (καταψύχων τὸ ζέον) and pacify its too heated nature (πεπυρωμένον), for when it is tamed and manageable it will do least injury.”¹

The fire and the warming are certainly symbolic. ψῦχος recalls Acts xxviii. 2. The slaves and officers are not designated as belonging to the high priest, and are probably to be viewed sympathetically like the Barbarians. The fire is symbolic of the sacrifice of thankfulness,² and ἄνθραξ of confession.³

So Sirach xi. 29-33, from which ἄνθρακτα probably comes. “Bring not every man into

¹ I. 469, *De Migratione*, § 38.

² II. 254-5, *De Victimis Offer.*, § 5.

³ I. 60, *Legis. Alleg.*, I. § 26.

thine house, for many are the ambushes (ἐνεδρα) of the guileful (δολίου) man. As a decoy partridge (πέρδιξ θηρευτής) in a cage, so is the heart of a proud man, and as the spy (κατάσκοπος) he looks for your fall. For he lies in ambush to turn good into evil, and he will lay blame among those that are chosen (ἐν αἵρετοῖς). From a spark of fire coal (άνθρακία) is kindled, and a man that is a sinner lies in ambush for blood."

Peter is regarded as the prisoner of Judas.

We are probably to understand that these slaves and officers in their ignorance bear unconscious testimony to the Logos and His grace, while Peter hesitates to acknowledge Him. So the officers had borne witness before—"Never man spake thus"—whereas the high priest has to ask Jesus about His disciples and teaching.

The point of παρρησία, "openly, with free speech," here may be gathered from the following. "Let those who do injurious acts be put to shame, and seeking hiding-places and holes in the earth and deep darkness, let them be hidden, concealing their great lawlessness so that no one may see it. But to those who act for the common advantage, let there be freedom of speech (παρρησία), and let them go by day through the middle of the market-place to meet with throngs of men to bring to the light their own life by the pure sun."¹

The reference is to the teaching in the Synagogue (vi. 59) about the Logos, and in the temple (vii. 14) about the Spirit.

¹ I. 260, *De Vict. Offer.*, § 12.

The teaching is therefore summed up as about the Logos or Paraclete.

The officer who gives Jesus a blow or box on the ear (ἔδωκεν ῥάπισμα) is certainly meant to be Judas. It is the tit-for-tat of the law of retaliation. The Logos receives it instead of Peter. ῥάπισμα comes from Isaiah l. 6: "I gave (ἔδωκα) my back for whips (μάστιγας) and my cheeks (σιαγόνας) for blows (ῥαπίσματα)." There is also a suggestion of Isaiah liii. 5 (1 Pet. ii. 24): "With his wound (μῶλωπι) we are healed." "Why flayest thou me?" (δέρεις), the word used of flaying the burnt offering (2 Chron. xxix. 34). This is indicative of the Grace of the Logos. δεδεμένον symbolises Truth, the Spirit, from Acts xx. 22: "Behold, I go bound by the Spirit" (δεδεμένος τῷ πνεύματι). The emphasis on the "warming" seems to recall Isaiah xlv. 15-20. Peter imitates the idolators; and warms himself (θερμανθείς), and says, "It is sweet to me, because I am warm (ἐθερμάνθην) and have seen fire" (Isaiah xlv. 16); but especially is he revealed in xlv. 20: "A lie is in my right hand."

One of the slaves of the high priest (Judas Iscariot again), being a kinsman (he represents Esau, and Peter, Jacob), whose ear Peter cut off, says, "Did not I see thee in Paradise with him?" Taken ironically this is the repulsion of the tempter, and the denial that Judas has any part or lot in Paradise; and Courage revives with the crowing of the cock. The Logos is tried before Annas as Grace. But the trial is really a judgment upon His judges, for it is they

who are flaying the lamb for sacrifice. Unconsciously they are providing the world with the real Paschal Lamb. Throughout the trial they are condemning themselves as being ignorant of the Grace of the Logos, while at the same time they are unconsciously bearing witness to it. Annas therefore sent him bound by the spirit, *i.e.* truth, to Caiaphas; and they bring Jesus from Caiaphas to the Praetorium. Caiaphas is ignored as being a superfluity, and also because he has already borne witness to the Grace of the Logos.

As we have seen, he represents Balaam. "Moses introduces Balaam, who is a Vain People, fully armed (ἐξωπλισμένον), but never having seen service, and a deserter (ἀστράτευτον καὶ λειποτάκτην)." ¹ Caiaphas therefore anticipates Amalek—Barabbas—or lawlessness. That is what his rule or authority is worth. In being taken from Caiaphas, we have the parallel to Isaiah lii. 8: "From the lawlessness of my people (ἀπὸ τῶν ἀνομιῶν τοῦ λαοῦ μου) was he led (ῥήχθη) to death."

The Prætorium introduces a fresh idea. We can now see that the two folds of the Logos are Grace and Truth. The αὐλή of the high priest, where the trial before Annas takes place, is the court of the Gentiles—Grace. The Prætorium, or the king's tent or tabernacle (λογεῖον), is Solomon's Porch—the palace of Truth of which the Logos is King. A somewhat extensive quotation must now be made, the full significance of which will appear later.

¹ I. 144, *De Cherub.*, § 10.

The real
King of
Truth
bears
witness
to the
Truth
in the
King's
Porch
(xviii. 28—
xix. 16).

“In the one truly living God (κατὰ τὸν ἕνα ὄντως ὄντα θεόν), there are two first and highest powers, goodness and authority (ἀγαθότητα καὶ ἐξουσίαν). These are identified with the two powers which have already been referred to, viz. the beneficent power (τὴν εὐεργετικήν) and the kingly power (τὴν βασιλικήν).”¹ “And he has begotten everything by goodness, and he rules what has been begotten by authority. The third, which is the bringing together, and is in the midst of both (συναγωγὸν ἀμφοῖν μέσον), is Logos; for by Logos God is both ruler and good. Now the cherubim are symbols of rule and goodness, both powers, and the flaming sword is the symbol of Logos. For Logos is very quickly moving and warm (θερμόν), and especially the Logos of the Cause (τοῦ αἰτίου), because it outran the Cause which anticipated everything (πάντα φθάσαν), being conceived before everything, and appearing over everything. Do thou, O mind, receive the impression (τύπον) of each of the cherubim unadulterated, in order that being taught clearly about the rule and goodness of the Cause (αἰτίου), thou mayest reap the fruit (καρπώση) of a happy lot (κλήρον), for thou shalt forthwith get to know (γνώση) both the conjunction (σύνοδον) and blending of the separate powers; his reputation from the beginning (τοῦ ἀπὸ τῆς ἀρχῆς ἀξιώματος) revealing (ἐμφαινομένου) in what God is good, and his goodness revealing in what he is a ruler, in order that thou mayest obtain the virtues begotten (ἀπογεννωμένας) from these,

¹ I. 582, *De Mut. Nom.*, § 4.

kindliness and reverence of God, neither boasting in prosperity owing to the greatness of the sovereignty of the King, nor abandoning better hopes when enduring unexpected misfortune owing to the kindness of the great and bounteous God." ¹

The Jews do not enter into the palace of Truth, not lest they should be defiled, but in order to eat the paschal lamb, by slaying the Logos (1 Maccab. i. 63). And they choose to die lest they should be defiled with meats (καὶ μὴ μιανθῶσι τοῖς βρώμασι).

Pilate, on the other hand, is represented as wobbling between Truth and Falsehood—coming out and going in when asked for the accusation (κατηγορία). This takes us back to Luke vi. 7, where the scribes and Pharisees watched Him that they might find an accusation. On that occasion Jesus asked them whether it was lawful (ἐξεστίν) on the Sabbath to do good (ἀγαθοποιῆσαι) or to do evil (κακοποιῆσαι), to save life (ψυχὴν σῶσαι) or to destroy it (ἀπολέσαι).

No accusation is produced, and the extraordinary arrangement of xviii. 30 is probably meant to be read thus. "If there were no accusation (εἰ μὴ ἦν), this man being not an evil-doer (οὗτος κακὸν ποιῶν οὐκ), we should have delivered him or betrayed him to you."

It should be noted that by making the Crucifixion take place on a seventh day, the writer makes the Jews take the second alternative

¹ I. 144, *De Cherub.*, § 9.

above, viz. to do evil and to destroy life on the Sabbath.

They have no accusation. All they wish to do is to kill (οὐκ ἔξεστιν ἀποκτεῖναι). It is also to be noted that it is according to the Jewish law that He is killed. On entering into the palace of Truth Pilate gets clear of all these lies, and asks whether Jesus is a King. The fact that he stands for Opinion (δόξα) explains the point of the question, "Sayest thou this from thyself, or did others tell it thee about me?"

Pilate indignantly repudiates the suggestion that he has anything to do with the Jews, but he admits that it is the "nation" of the Logos. Salvation is of the Jews. But though Jesus is a Jew, His Kingdom is not from here (ἐντεῦθεν). If it were, His officers would have striven (ἡγωνίζοντο) to prevent the betrayal, as Peter actually did, representing the Church militant: "Everyone that enters the lists (ἁγωνιζόμενος) is temperate in all things; now they do so in order to receive a corruptible crown, but we an incorruptible" (1 Cor. ix. 25). The kingship of the Logos is revealed as being over the Kingdom of Truth; for this He was begotten (γεγέννημαι), and for this He has come into the world—to bear witness to the Truth. He that is of the Truth—born of the Spirit—hears the voice of the Logos. What is Truth? says mere Vain Opinion, and immediately quits its palace and declares to the Jews, "I find no Cause in him." This use of αἰτία is very emphatic and denotes the Creator. Pilate

does not know the Truth. He asks if he is to set the Truth free, unconscious that it is the Truth which alone can set him free. But the Jews deliberately prefer a lie; they do not wish for the Truth, but prefer the man of lawlessness or sin. The crowning irony of this request is seen when it is remembered that Josephus tells us the Essenes carry nothing at all with them when they travel, as they go into the houses of those whom they never saw before, as though quite customary (συνηθεστάτους); but they are armed on account of robbers (διὰ δὲ τοὺς ληστὰς ἔνοπλοι) (*B. J.*, II. 8. 4).

The scourging of Jesus is the retaliation for His scourging of the money-dealers. The Crown of Glory (1 Pet. v. 4) is Love, and the purple robe represents his kingship. Love and Truth the tokens of Deity—the Father and the Spirit. Pilate in his ignorance exclaims, "Behold the man." He finds no Cause—the moving Cause—the Father-Love. Nevertheless he is thus made to testify to the humanity of the Logos and thus make the Witness complete.

The stone of stumbling to the Jews is that Jesus made Himself a Son of a god (υἱὸν Θεοῦ); emphatically not *the* Son of God, for this the Logos was from the beginning. "Blessed are the peacemakers, for they shall be called sons of God" (υἱοὶ Θεοῦ) (*Matt.* v. 9.) Again Pilate takes refuge in the palace of Truth. "Whence art thou?" from one who cannot find the Cause—Love—and does not know Truth, the question meets with no answer

or defence. "I have not spoken in secret, nor in a dark place of the earth, I did not say to the seed of Jacob, 'Seek vanity.' I am that I am—the Lord that speaketh righteousness and announceth truth (ἀλήθειαν)" (Isa. xlv. 19). Pilate is informed that if it were not for the overruling authority of God he would have had no authority (ἐξουσίαν) over the Logos whatever.

Hence he that betrayed the Logos has the greater sin, because he has deliberately rebelled against the authority of the Father. The finishing touch is put to Pilate's indecision by the reference to Cæsar. Speaking against Cæsar is to him more fatal than speaking against the Truth. Speak not against the truth (μὴ ἀντίλεγε τῇ ἀληθείᾳ). Strive for the truth unto death, and God the Lord will fight for you (Sirach iv. 25, 28). There is a reference to Luke xx. 25, and especially xx. 27: "the Sadducees who deny (ἀντιλέγοντες) that there is a resurrection."

Pilate now brings Jesus out and sets Him on the judgment seat. εἰς shows that ἐκάθισεν is meant to be taken in a causal sense. He sets Truth on the judgment seat (βήματος). "We must all be made manifest before the judgment seat (βήματος) of Christ" (2 Cor. v. 10).

Gabbatha is from Josephus (*B. J.*, V. 2. 1; *A. J.*, VI. 4, 6, etc.), but the original of the whole conception of this fold of the Logos is Jeremiah xxxi. (xxxviii.) 38–40; Zechariah xiv. 8–10. Gabbatha is coined from Gabe (*Zech.* xiv. 10) and βουνῶν Γαρήβ (*Jer.* xxxi. (xxxviii.) 39).

The two passages must be quoted. "In that day shall living water come forth from Jerusalem; half of it to the first sea, and half of it to the last sea; both in summer and in spring it shall be so. And the Lord shall be for a King over all the earth; in that day the Lord shall be one, and his name one, encircling all the earth, and the desert from Gabe up to Rimmon behind Jerusalem, and Rama shall abide in her place, from the gate of Benjamin to the place (τόπου) of the first gate, up to the gate of the corners, and up to the tower of Anameel, up to the winepresses of the king; they shall dwell in it, and it shall no longer be accursed, and Jerusalem shall dwell safely" (Zech. xiv. 8-11).

"Behold, the days come, saith the Lord, and a city shall be built to the Lord from the tower of Anameel to the gate of the corner, and the measuring out shall come forth opposite them up to the hills of Gareb, and it shall be encompassed round of elect stones (ἐκλεκτῶν λίθων), and all the corruption up to νάχαλ Κέδρων, up to the corner of the gate of horses on the east, shall be consecrated to the Lord, and it shall be no more abandoned and shall not be destroyed for ever" (Jer. xxxi. (xxxviii.) 38-40).

λιθόστρωτος has reference to two passages. Canticles iii. 9, 10: "The King Solomon made for himself a palanquin of the trees of Libanus. He made its pillars of silver and its reclining seat of gold; its step was purple; within, it was paved with love" (λιθόστρωτον ἀγάπην). And 2 Chron. vii. 3: "And all the sons of Israel saw the fire descending, and the

and on
the Cross.

glory (δδξα) of the Lord was upon the house; and they fell on their faces on to the ground on the pavement (λιθόστρωτον), and worshipped and praised the Lord because his mercy is good and is for ever."

The sixth hour is chosen as being the full blaze of noon, for the Logos shines forth as the sun in all His glory.

Away with Truth is the cry of the Jews. Cæsar is their only king. Jesus bears His cross, the pillar of Truth and the Place of the Head—the Head of the Corner is the symbolic meaning seen in this by John (Ps. cxvii. 22). The stone which the builders rejected became the head of the corner (κεφαλὴν γωνίας = τόπον Κρανίου; see also Isaiah xxviii. 16–22). The Logos was crucified in the middle with two others, one on each side (ἐντεῦθεν). Referring now to the quotation from Philo, we find that he represents the Logos as the flaming sword between the two cherubim, which stand for the goodness and authority, the two powers of God—*i.e.* Grace and Truth. Now there is no doubt that John means these two to stand figuratively for Judas and Barabbas—Hate and Lawlessness—which are defined in the Epistle as Sin. Therefore we are to understand that Hate and Sin are crucified with the Logos—the Lamb of God takes both away.

Pilate wrote a title (ἐγράψεν καὶ τίτλον); it was written in Hebrew, Roman, and Greek (Ἑβραϊστί, Ῥωμαϊστί, Ἑλληνιστί). This is meant to blot out the inscription—the law of purity—which kept the Gentile from the holy place.

"As you go to the second court of the Temple (ιερόν), there was a partition made of stone all round . . . upon it stood pillars (στῆλαι) at equal distances from one another, declaring the law of purity (ἀγνείας νόμον), some in Greek and some in Roman letters (αἱ μὲν Ἑλληνικοῖς, αἱ δὲ Ῥωμαϊκοῖς γράμμασιν), that no stranger (ἄλλόφυλον) must go within the holy place."¹

Many of the Jews recognised the title as being true to the manifestation of the Logos, because the place of the city where He was crucified was nigh, *i.e.* symbolic. For it is represented as being at the head of the corner of the αὐλή. The title represents Grace and Truth. Jesus, who would save the people from their sins—the Nazarean—consecrated to God, and the King of Truth—and by this title there hangs a tale.

It must be quite obvious that the writer of the Fourth Gospel makes a distinction in his quotations from the O.T. It is sometimes "your law"—which plainly disavows its validity, where the quotation is made to confute the Jews out of their own law (i. 17, 46; vii. 19; vii. 3; vii. 49; vii. 51; viii. 17; x. 34; xii. 34; xv. 25; xviii. 31; xix. 7). But in other passages the O.T. is referred to as ἡ γραφή, and the writer accepts the quotations as prophetic and symbolic.

Now an examination of these passages shows that ἡ γραφή really means not the Scripture, although it includes that, but the writing or

¹ B. J., V., 5. 2.

title (τίτλος) which was over the Cross, viz. Grace and Truth.

ii. 22. "When therefore Jesus was raised from the dead, His disciples remembered that he said this, and they believed the title, and the word which Jesus spake."

vii. 38. The full significance of this perplexing passage now becomes clear. "He that believeth in me, *i.e.* in Grace and Truth, even as the title said, out of his belly rivers shall flow of living water." κοιλία thus plainly looks forward to the piercing of the side of the body of the Logos, which is symbolic. As rivers of forgiveness flowed from His side, so shall rivers of forgiveness flow from the believer.

vii. 42. "Did not the title say that from the seed of David, and from Bethlehem, the village where David was, cometh the Christ?" This is all contained in the "King of the Jews" of the inscription.

x. 35. "The title cannot be broken or loosed"—a statement which the writer would certainly not have made with reference to "your law."

xiii. 18. "But in order that the title may be fulfilled, and atonement made, 'he that eateth bread with me lifted up his heel against me.'" This is the only rendering which gets sense out of the construction.

xvii. 17. Similarly here, "none of them perished save the son of perdition, that the title may be fulfilled."

The other passages will be dealt with as they come. Hence the special point of Pilate's reply: "What I have inscribed as the title on

the cross, I have registered as the cause of the crucifixion, viz. the atonement and resurrection of the Logos." ἱμάτια represents the earthly body of the Logos, the earthly temple, the four corners of which have been referred to : τὰ τέσσαρα μέρη τῆς αὐλῆς (Ezek. xlv. 21). The soldiers will ultimately take possession of this and destroy it.

χιτῶν is the heavenly body, without seam, woven throughout of things from above—representing Grace and Truth again.

Let us not rend it, but let us become possessed with regard to it, whose it shall be.

"For there are, as it seems, two temples of God; the one this world, in which the high priest is His first-born (πρωτόγονος), the divine Logos; the other is the reasonable soul (λογικὴ ψυχὴ), whose priest is the true man, the imitation of whom in the realm of sense is he who performs the paternal vows and sacrifices, to whom it is enjoined to put on the aforesaid tunic (χιτῶνα)." ¹

"They parted my garments among them, and cast a lot for my vesture in order that the title might be fulfilled."

"There stood by the Cross of Jesus His mother and His mother's sister (viz. Martha) = Mary the sister of Klopas, and Mary Magdalene," who now represents the mother of Jesus. There cannot be much doubt that all this mystification of names is correctly given here. There are by the Cross, therefore, Faith (Martha) and Hope (Mary) and Love, the disciple whom

¹ I. 653, *De Somniis*, I., § 37.

Jesus loved. Klopas is very probably coined from Luke xxiv. 18, Κλεόπας.

The Logos entrusts the Hope of Israel to Love, the representative of the new κοινωνία, the eternal fellowship which was with the Father, and has now been manifested on earth. Love that cannot die takes Hope under its wing from that hour. After this Jesus, knowing that everything had been accomplished (τετέλεσται), says, "I thirst," in order that the title may be perfected (τελειωθῇ). That takes place in what happens now—the symbolic accomplishment of the Atonement. The vessel (σκεῦος) of wrath is now transformed into a vessel of grace. "God wishing to show his wrath and to make known his power, endured with much long-suffering vessels of wrath (σκεύη ὀργῆς) fitted for perdition (ἀπώλειαν), and in order to make known the riches of his glory on the vessels of grace (σκεύη ἐλέους), which he prepared beforehand for glory, us whom he called not only from the Jews, but also from the Gentiles" (Rom. ix. 22-23).

The use of τελειόω here is from Philo: "Nothing in the world is more brilliant than the light of truth. He wishes therefore to set forth through symbols that the deeds of a wise man are established by the most cogent testimony—Logos and Truth. Wherefore also Aaron when he dies (τελευτᾷ), that is, when he was perfected (τελειωθῇ), goes up to Hor, that is, Light."¹

The thirst is for the completion of the work

¹ I. 96, *Legis Alleg.*, III. § 15.

of atonement; the vinegar, which represents wrath, is put to His lips, and is thereupon transformed into the wine of Grace.

“By alteration changing οἶνος, wine, into ὄξος, vinegar.”¹

When Jesus received the vinegar which He now changed into wine with the Grace of His lips, He said, “It has been accomplished,” and laying the Logos to rest in Paradise, He delivered up the Spirit to the Father.

κλῖνας κεφαλὴν is from the Synoptic word, “the Son of Man hath not where to lay His head” (τὴν κεφαλὴν κλίνει—κεφαλὴ is the seat of Logos).²

The rest in the tomb is regarded as a preparation for the Gospel of Peace. Hence the reference to παρασκευή.

The Jews request that the legs (σκέλη) may be broken and taken away. σκέλη here symbolises the middle wall of partition which is now broken to shivers and Peace is proclaimed. “He is our Peace, who made both one and broke (λύσας) the middle wall of partition, having abolished the enmity, viz. the law of commandments in ordinances, in order that He might create in Himself the two into one new man, making peace, and reconciling both in one body to God through the cross, having killed the enmity” (Eph. ii. 14-16). The walls of enmity and sin, represented by Judas and Barabbas, are now shattered.

There now follows perhaps the most beauti-

¹ II. 509, *De Incorrupt. Mundi*, § 22.

² I. 57, *Legis Alleg.*, I. § 22.

ful symbolism in the whole of the Gospel. One of the soldiers, when they said that Jesus was dead, with his lance (λόγχη) pricked His side, and forthwith there came out blood and water. It is a symbolic representation of the Pauline word, "The goad of death is sin" (τὸ δὲ κέντρον τοῦ θανάτου ἡ ἁμαρτία). Sin pricks the dead body of the Lamb of God, and forthwith there flows out the living water of forgiveness, and the blood which represents the life which Love has laid down.

Joseph, having passed from death to life, now comes and lays the dead body in a tomb as a memorial of the truth.

"He that hath seen, *i.e.* that has faith, hath borne witness, and his witness is genuine, and he knows that he says the truth in order that you also may believe."

The fact of the Atonement is thus emphatically attested, but by Faith alone (Martha). It is a witness to the true Deity and true manhood of Jesus. His Deity is attested by the Logos which He lays to rest, the Spirit which He delivered up, and the Love which flowed from His side—the triple sign of Deity in John—Logos = Light, Spirit, and Love. On the other hand, the water is the flesh, σὰρξ; the blood is the ψυχὴ of the flesh, and the πνεῦμα returns to God who gave it—Body, Soul, and Spirit. For these things came to pass that the title might be fulfilled—the Grace of the Paschal Lamb, which echoes Psalm xxxiv. (xxxiii.) 20: "He keepeth all their bones, not one of them shall be broken" (ἐν ἑξ αὐτῶν οὐ

συντριβήσεται), rather than Exod. xii. 46; and the Truth of the Logos, for they shall eventually see into the Truth which the piercing has now revealed.

νύσσω probably comes from Sirach xxii. 29: "He that pricketh the eye (ὁ νύσσω) will bring down tears, and he that pricketh the heart brings to light perception or feeling (ἐκφάινει αἴσθησιν)."

The cycle of the Glorification ends in the Garden. There the body is laid on the Sabbath of Sabbaths to rest after the new creation. The tomb is symbolic of the preparation. It is a memorial of righteousness (μνημεῖον δικαιοσύνης) or truth.¹

Now that the hour has actually passed, Hope is at the tomb before dawn. Love outstrips Courage in the race to the tomb, but Courage is the first to enter. Love sees its own manifestation in the linen clothes (τὰ ὀθόνια) which represent Grace and Truth—like the girdle of the Logos; Courage also sees the σουδάριον which was on His head like a crown, Love itself, and Peter has reason to know Love. The Logos has left behind him Love and Grace and Truth.

Love is the first to see the meaning of it all and to believe. For not yet did the disciples know the Title—the Truth—because He must rise from the dead first. The matchless scene with Mary has already been explained. The angels come from 1 Pet. i. 12, "to whom it was revealed, that not to themselves but to

**The Life
of Glory
is the
Resur-
rection.**

¹ I. 535, *Cong. Erud. Grat.*, § 19.

you did they minister the things which were reported to you through those who brought you the glad tidings in the Holy Spirit sent from heaven, into which things angels desire to peer."

The angels that Mary sees are Love at the head, and Faith at the feet where the body of Jesus lay. Hope sees Faith and Love, but weeps that the earthly body has gone. We walk through faith, and not through form (εἶδους) (2 Cor. v. 7). Looking for the outward form, she does not know the divine Master, but thinks Him to be a mere man, the gardener (κηπουρός, Adam). It is the divine Voice which brings recognition. But the body cannot be touched as when she anointed it. The Logos can only be grasped by Faith when the ascension to the Father has been completed, and the full fellowship of Love established. But Hope will take the tidings to the true brethren. The symbolic interpretation of Mary is from the following in Philo:

"For this reason also the sister of Moses—and she is named Hope by us in our allegorical interpretation—is said to look away from a distance, looking to the end of life in order that some good might meet her, the Perfecter of hope having sent it down from above, from heaven."¹

In another passage Hope is described as "anticipating future good and bringing glad tidings of the perfect good (εὐαγγελίζεται)."²

¹ I. 677, *De Somniis*, II. § 20.

² II. 435, *De Execrat.*, § 7.

VII. Παρουσία. THE PAROUSIA

On the evening of the Resurrection Day, Jesus, having ascended to the Father, appears to the disciples through closed doors. The doors of love were closed on account of the fear of the Jews, for perfect love casts out fear. Peace is His greeting. He shows them His hands and His side—that is, Grace and Truth and Love, the witness of Deity. He now sends them, even as the Father had sent Him, to preach the Gospel of Peace. He breathes into them the breath of the new Life (Hope), which is a witness of the divine forgiveness, even as the Creator did in the beginning. If they forgive anyone's sins (ἂν τινων ἀφῆτε τὰς ἁμαρτίας), they are forgiven, and "whomsoever ye prevail against, they have really been conquered" (ἂν τινων κρατῆτε κεκράτηνται). The translation "retain" is entirely contrary to the whole spirit of the Gospel, and is absolutely without parallel. κρατέω here is equivalent to the νικάω of the Epistle and Apocalypse. This is borne out by the following passage from Philo (I. 110, *Leg. Alleg.*, III. § 39): "When the Logos fights against feelings, it cannot also remain in the same place; for when the Logos is victorious (κρατοῦντος μὲν γὰρ λόγου), pleasure vanishes; and when pleasure gains the upper hand (νικώσης δὲ ἡδονῆς), reason is put to flight." Forgiveness has been won by the Atonement, therefore forgiveness by man to man is sealed in heaven. The new life of the Spirit

The
Parousia
(xx. 19-
51) of the
Light

as Para-
plete.

has been poured forth by the Resurrection, therefore their triumph over the world's sin is the triumph of the Spirit. In the Spirit man can now prevail against sin and get the better of it.

It is a strange commentary on the power of the tradition of the elders that for so many centuries Christians have been taught that the man who told the pillar apostle that he must forgive his brother up to seventy times seven could actually have endowed him with a supernatural power of doing the very opposite at his own whim. "Tantum religio potuit suadere malorum."

The second appearing or the real Parousia is typified in the appearance to the disciples with Thomas. Thomas here becomes the type of the man who has not seen, by contrast. Love sees by faith and believes. Truth would have outward proof, but the real Truth is Love, and it is by Love that the Truth is ultimately known. The Parousia represents the final harvest of faith, when the Paraclete guides into all the truth. Hence it is symbolised as Feast of Tabernacles, the eighth day here corresponding to the eighth day in chapter vii. It is also the tenth day from the Crucifixion. This is explained by Philo. "Moses begins his entreaty for the people of Sodom from the number fifty, *i.e.* remission (τῆς ἀφεσέως), and he ceases at the number ten, the complete or final redemption (τὴν τελευταίαν ἀπολύτρωσιν)." ¹ The significance of the

¹ I. 535, *Cong. Erud. Grat.*, § 19.

number eight and of the final harvest may be gathered from the following. It is the Tenth Feast described by Philo.

“The last (τελευταία) feast of the annual festivals is that which is called the Tents. By this two things are set forth, that one must honour equality, the beginning of righteousness (which becomes Truth) akin to unshadowed light, and that it is becoming to give thanks to the perfecter after the perfection of all the fruits. . . . It is becoming in time of wealth to remember poverty, and in glory and peace to remember the danger of disgrace. . . . He sets the eighth day as a seal upon the seven days (ἐπτά δὲ ἡμέραις ὀγδόην ἐπισφραγίζεται), calling it the Finale (ἐξόδιον), not that of the feast only, as it seems, but also of all the feasts of the year which we have enumerated. For it is the last of the year, and is a very stable and holy consummation.”²

So also it forms the Grand Finale of the Gospel. Thomas (Truth) says that unless he can see in the hands of the Logos the print (τύπον) of the nails, and put his finger into the place (τόπον) of the nails, and put his hand into the side of the Logos, he will by no means believe.

The nails stand for the sins which pierced Grace and Truth, the hands of the Logos; the side stands for Love from which the healing stream of forgiveness and love issued.

The finger of Thomas stands for Hope, as pointing forward, and the Hand for Faith.

² II. 297-8, *De Septenario*, § 24.

The allegory therefore is this. Unless I can see wounds which sin has made in Grace and Truth, and place my Hope in them, and unless I can place my Faith in the Love which wrought redemption, I shall by no means believe.

The Logos invites him to behold his hands—Grace and Truth—bringing Hope—and to bring his Faith and thrust it in the Love through which it energises, and thus be full of faith and not without it.

“My Lord, and my God”—the perfected faith, the whole truth into which the Paraclete leads; the last confession, and the crowning Beatitude is built on 1 Peter i. 8: “Whom not having seen ye love (ὅν οὐκ ἰδόντες ἀγαπᾶτε), on whom believing, though now ye see him not (μὴ ὁρῶντες), ye exult with joy unspeakable and full of glory, receiving the end of faith, the salvation of souls.”

So the Gospel closes with a statement of its one object, that they may believe Jesus is the Christ (Faith), declared the Son of God with power by the Resurrection (Hope) and thus believing may have the life in his name (Love).

V

THE EPIPHANY

THAT chapter xxi is not part of the Gospel proper is not open to question. Chapter xx plainly perfects an artistic and spiritual whole. Chapter xxi is certainly an Epilogue. But that is not to say that it is not by the same writer. The Light of the Gospel no longer shines; but the sunset is so magnificent that it is impossible to dissociate it from the sun. But it can only be by the same writer if it can be harmonised with what has gone before. For it is impossible to conceive that an artist, such as the writer of the Gospel has revealed himself to be, could possibly have added an isolated tag to a work of superb artistic finish.

Ἐπίλογος.
The
Epilogue
of the
Gospel
(Chap.
xxi.
1-25).

Post-In-
carnate
Love
of the
Christian
Com-
munion.

It can be so harmonised, and Augustine's beautiful interpretation has caught some of the spirit of the writer. The very term Ἐπίλογος favours identity of authorship. For there certainly is a Prologue, and it would be exactly in John's style to have another division for his Gospel into πρόλογος, λόγος, and ἐπίλογος.

This threefold manifestation after he was raised from the dead (ἐγερθεὶς ἐκ νεκρῶν) would therefore correspond to the threefold manifesta-

tion of the Logos during the Incarnation. It would be a threefold manifestation of God : the Prologos being the pre-Incarnation manifestation of God as the Light of Reason ; the Logos being the manifestation of God in incarnation as the Spirit of Truth ;¹ the Epilogos being the post-Incarnation manifestation of God as the Love of the Christian Communion. The pre-Incarnation manifestation of Reason culminates in the Grace of the Incarnation ; the manifestation of Grace culminates in the Truth of the Spirit, witnessed to by Thomas (Truth) ; and the manifestation of Truth culminates in the Love revealed by witness of the beloved disciple. The Prologue was written that men may see that it is God only-begotten Who is interpreting God in the Gospel (i. 18) ; the Logos of the Gospel was written that those who believe in the Interpreter may have life in Love (xx. 31) ; the Epilogue concludes with the assertion that Love is the Witness who wrote it, and we, the Christian communion, know that the witness of Love is true (xxi. 24).

The question now arises, "Why was this third Parousia deliberately separated from the other two ?"

Before this question can be answered the question of authorship must be faced.

If the allegorical interpretation of the Gospel

¹ This view of the Incarnation is borne out by the words of the Logos before Pilate : "For this have I been begotten, and for this have I come into the world, to bear witness to the Truth" (xix. 37).

here set forth is sound, it cannot be doubted that the Epilogue is an essential part of the work, and that the same author wrote both.

In the first place, the view of Peter is the same in both. There is the same subtle distinction between Simon Peter and Peter. He is still regarded as one whose repentance is imperfect, for he is made to take the plunge of repentance symbolised by 200. He is still dependent on the quick intuition of Love. He is deliberately taken to task for his brag about laying down his life, and the conclusion is a no less deliberate eirenicon between the redeemed Peter—the Peter (ὁ Πέτρος) (xxi. 20), now really Patience or Endurance, and Love.

Throughout the Epilogue there is the same subtle word-play, and *double entente*, which has been noted in the Gospel.

The disciple whom Jesus loved, as will be seen, is correctly viewed. It has been supposed that the use of ἔρχομαι (xxi. 22–23) reveals a radically different conception of the Parousia from that given in the Gospel of the Paraclete. That is not the case; ἔρχομαι is the equivalent of πάλιν ἔρχομαι (xiv. 3), and refers not to the Parousia, but to the coming in the last day of death to every believer, when the Logos receives His own to Himself into the Father's house.

The present tense in xxi. 23, ἀποθνήσκει, "That disciple does not die," bears this out. The disciple whom Jesus loves—Love itself represented in the Christian communion—does not die: he simply abides till the Logos comes and takes him, and is passed from death to life.

The
Beloved
Disciple
not the
son of
Zebedee.

Although this chapter, taken together with the mention of John in the Apocalypse, has been the source of all the tradition that connects the Gospel with the son of Zebedee, the Epilogue not only does not favour it, but absolutely excludes it.¹ Among the seven disciples mentioned are the sons of Zebedee and two other disciples. By all analogy of the Gospel, these two others would be the first pair, viz. Andrew and the beloved disciple. Where the disciple whom Jesus loved is not so named in the Gospel he is invariably referred to as ἄλλος—"another." The inclusion here of the sons of Zebedee entirely excludes his identification with John.

The only two passages which could be taken to refer to authorship are xix. 35 and xxi. 24. An examination in the light of the previous interpretation shows that these passages are not intended to reveal the author at all. In xix. 35 the beloved disciple is excluded, because he has already left the scene with the mother of Jesus—Love and Hope have departed, Faith alone (Martha) is left. Faith, Hope and Love witness the Crucifixion. But when the Logos delivered up the Spirit, Hope and Love had departed, and only Faith remained. It is Faith alone that bears witness to the truth of Atonement, and that knows that its witness

¹ On the other hand, this tradition, which is certainly very ancient, is a most powerful testimony to the identity of authorship of the Apocalypse and the Gospel. For if the Epilogue excludes the Son of Zebedee, there is nothing left to connect it with John save the mention of the name in the Apocalypse.

is true, and declares what it knows and has seen, that others may have faith as well.

So, too, Mary (Hope) is the only witness to the Resurrection. That is why she is definitely excluded from the manifestations of Jesus after the Resurrection. It is Hope that witnesses the Resurrection and bears the tidings to the disciples (xx. 18).

It cannot now be doubtful what is the real significance of xxi. 24. It is Love alone that bears witness to the Parousia of Christ. It is the Love of the Christian communion that is the real witness to the Appearing of Jesus.

"It is Love who bears witness about these things, and who wrote these, and we (the Christian communion) know that the witness of Love is true."

Now there cannot be any doubt that on this view of the question this passage is not meant to reveal the identity of the author. But it cannot escape notice that $\delta \gamma\rho\acute{\alpha}\psi\alpha\varsigma$ is very significant. It is not part of the plan of this book to discuss the authorship of the Gospel. It is a purely literary research into the character of the work. But the Epilogue, which would now certainly seem to be an integral part of the work, refuses to yield to interpretation in detail, unless we assume that this manifestation is deliberately meant to be a manifestation through S. Paul. Now there is no name in the first one hundred and fifty years of Christendom with which the actual belief that Christ came again in S. Paul is associated except the name Marcion. The present writer must now state

a conviction which has been increasingly forced upon him in the course of his investigation. He does not pretend to be competent to go into the historical bearings of the question. But on purely internal grounds he believes that there is no one known to Christendom during the first century and a half for whose authorship of the Fourth Gospel so good a case can be made out as the arch-heretic Marcion himself.¹

This suggestion will, of course, at first be scouted as absurd. But it will be found to have substantial ground. Some preliminary considerations will clear the field of various irrelevancies.

In the first place, it must be remembered that Marcion is admitted on all hands to have been a convinced Christian himself; that he no more wished to leave the Catholic Church than John Wesley wished to create a schism in the Church of England; that his expulsion from the Church was due to his own far-sightedness and to the blindness of the ruling authorities; that the difficulties which he felt with regard to the O.T. were real, and remained unsolved until the advent of Higher Criticism.

Judged by our standards, it is quite certain that Marcion had a much greater love of Truth for its own sake than such unscrupulous witnesses as Irenaeus and Tertullian. That their accounts

¹ For Marcion see *Dict. Christian Biog.* and especially Burkitt *loc. cit.* Harnack's article in *Encyc. Britt.* was not seen by the writer till the completion of his work. But it confirms in a remarkable way his interpretation. The question of Marcion's identity is discussed in the work on the Apocalypse.

are accurate is extremely unlikely. They are probably a travesty of what Marcion really taught.

Everything goes to show that, if a man was a heretic, any libel such as that he had seduced virgins was a sound enough argument for these worthy fathers to advance against him. Moreover, the accounts of his teaching are hopelessly at variance with each other, and mixed up with later Gnostic speculations which may very possibly have been built upon mistaken views of his teaching.

Another consideration has very important bearing on the question. The Gospel of S. John is not the work of a novice in the Christian faith. Marcion was evidently a convinced believer who had to face intellectual difficulties, and did face them. He had to hammer out a rational faith for himself. This was not the work of one year or two. It is not only possible, but in the very nature of things that his early views differed very considerably from his latest and settled opinions.

Many of the views ascribed to him by Irenæus and Tertullian may be positions which he had abandoned or views held by followers incapable of understanding his position.

Then the very important question of the date of Marcion is also hopelessly confused. It is fairly clear, however, that Marcion lived much earlier than these later traditions would lead us to believe. Justin speaks of Marcionites, and Clement of Alexandria places him in the next generation to S. Paul.

**Marcion
is the
evan-
gelist.**

There is no reason to doubt the statement of Clement, except the conflicting accounts of Irenæus and Tertullian, who cannot be regarded as equally trustworthy.

Lived in
genera-
tion after
Paul.

If Marcion can be shown to have been born before the fall of Jerusalem, it is quite safe to say that a great part of the teaching ascribed to him by Irenæus and Tertullian really belongs to Gnostic teachers who came after him. What relation the Fourth Gospel holds with regard to Gnosticism of the second century has never been clearly made out. But there is not a trace of real Gnosticism in the Gospel; on the other hand, it is perfectly obvious how Gnosticism could arise out of the Gospel, especially in the case of those who did not understand the writer's position. The use of ἀρχή and πληρῶμα, terms which play such a striking part in Gnosticism, is perfectly artless and untechnical. πληρῶμα is purely Pauline. ἀρχή is quite disconnected from any trace of Gnosticism.

On the other hand, there is nothing more probable than that the later writers who described Marcion's views were drawing upon those of his followers rather than those of Marcion himself; and it is not only probable, but undisputed, that Marcionites very speedily developed Gnosticism, although, it is also admitted, their Gnosticism was quite *sui generis*.

With these preliminary considerations in mind we may now turn to the Gospel and Epistle.

These writings reveal a convinced and earnest

Christian. We can feel as we read them that he has had to battle for the faith—faith is a victory. The Incarnation is an overwhelming Truth. It must be believed. It is the work of God to believe in it. To believe in it is to walk in Light; to reject it is to abide in darkness.

But his presentation of the Truth is entirely original. We have only to compare it with the writings of Clement of Rome and Ignatius, or with one of his own school of thought, the Epistle of Barnabas, to see how lucid and commanding and penetrating is the work of genius compared with that of a mere scribe. But this originality is rendered all the more striking when we compare, not the Gospel, but even the Epistle with the writings of S. Paul, the acknowledged master and teacher of the pupil. We are so familiarised with such texts as "God is Light," and "God is Love," that it is very difficult for us to conceive the arresting novelty of such definitions when they were first made. Yet the distance between the Pauline Love of God and the Johannine "God is Love" is immense. We are translated from Hebrew to Greek thought, from Rabbinic theology to Platonic mysticism. The teacher who first took the step could not fail to provoke opposition as well as to attract support.

Anonymous as these writings are, the man who wrote them could assuredly not be hidden. We feel that just as S. Paul inevitably provoked the opposition of Judaic Christians, so the Johannine writer must assuredly have aroused

resistance from those who held the orthodox position of men like Clement of Rome and Ignatius. What other convinced Christian of the time did this so effectually as Marcion?

But we can go further. The Johannine writer is plainly and demonstrably a heretic. One of the most certain points attested by all the witnesses about the teaching of Marcion is that he wiped out Judaism as an essential to Christianity. This is precisely what the Epistle and Gospel do for Christian doctrine. It has been shown that the dogma that God is Light and the doctrine of the Logos take the Christian revelation back to the primal fount of creation, and not to the apocalyptic giving of the Law at Sinai, which becomes a mere incident in Judaism. We are told that Marcion taught that there were two ἀρχαί or beginnings. This is precisely what the Johannine writings not only teach, but emphasise. The one is creation, the ἀπ' ἀρχῆς of the Epistle (1 John i. 1), and the ἐν ἀρχῇ of the Gospel (John i. 1); the other is the new creation through the Incarnation, the ἀπ' ἀρχῆς of John xv. 27. At Creation the Creator enlightened the world through Reason; at the Incarnation He enlightened it through Grace—both being viewed as identical, for the Reason of the Father—Love—is Grace. So, too, there are two beginnings in man. The one is the birth by water and blood—that is, by flesh and human generation—the other is the birth from above, or the second birth by water and the Spirit, by repentance and the generating blood or Truth

of the Atonement. It is easy to see how this teaching, and in particular the doctrine of the Logos itself, might be perverted and travestied.

Even Philo in one passage speaks of the Logos as δεύτερος θεός.¹ Marcion's heresy consisted chiefly in refusing to recognise the Law of Moses as of divine origin. In modern phrase, he did not believe in the verbal inspiration of the Old Testament. It is not implied that he rejected it en bloc, but he would only accept those passages as binding which showed the light of reason and grace. There cannot be a shadow of doubt that the Johannine writer is just as real a heretic in this respect.

Both
Marcion
and the
Gospel
univer-
salise
Christian
doctrine.

He makes the Logos speak to the Jews of "your law," or to His disciples of "their law," referring, not merely to the books of Moses, but to the Psalms (John viii. 17; x. 34; xv. 25; xviii. 31). But not only so, he speaks of the devil as being the father of the Jews—the chosen race. He attributes the death of Jesus directly to their law: it is their law which demands His death. In effect, therefore, he regards the Law as the work of the devil, and as the Law of Hate and Retaliation and War, which crucified both Grace and Truth.

How commentators can reconcile this attitude of the Johannine Christ towards the Law with that of the Synoptic Jesus, who speaks of David speaking through the Holy Spirit, is one of those exegetical triumphs to which the

¹ πρὸς τὸν δεύτερον θεόν, ὃς ἐστὶν ἐκείνου λόγος. II. 625. If we can trust this extract preserved in Euseb. *Prep. Evang.*, VII., 13.

ordinary man cannot aspire. Certain it is that such an attitude towards the Law of Moses—in the first century, at any rate—was heretical in the extreme, to say nothing about the eighteenth and Warburton's *Divine Legation of Moses*. This attitude to the Law is, in effect, exactly that which is attributed to Marcion. It is true that he is made to believe in a God of the Law or a God of this world. This may have been his explanation at one time, but it is quite certain that a mind like Marcion's could not rest satisfied with that. For this God the Gospel substitutes the Devil, who is spoken of in the person of Judas as the Prince of this World, who is the hireling and slave of the administrators of the Law.

But the very accounts show that Marcion could not have believed strictly in a God of the Law, for they make him slay this God in the end.

In this connexion the quotation "Ye are gods" is extremely significant (Ps. lxxxii. (lxxxii.) 6).

It has been reserved for discussion here. In this psalm the gods of the heathen are assembled before Jehovah, and condemned for their misrule. Jehovah addresses them: "I said truly, Ye are gods, for ye have the power and the rule, but ye shall die like men and fall as one of the rulers (τῶν ἀρχόντων)." The Logos says, "If the Law called them gods for whom the Logos of God came into being [*i.e.* the Gentiles, the world, which God so loved that He sent His son to save it], and the title cannot

be broken [Grace and Truth], him whom the Father consecrated and sent into the world do ye call a blasphemer because he said, I am a Son of God? ”

Now let us assume for a moment that the real speaker is Marcion, and that he is addressing the Jews of his time, who refused to become Christians. Both Jews and orthodox Christians of his day accepted the verbal inspiration of the Old Testament. Marcion did not. He would argue with them in some such wise: “ I cannot accept your God as the true God revealed in Jesus Christ. Your God gives commands which are diametrically opposed to those of a God who is Love. Your God exhibits hate. I admit that some of your Scriptures are the genuine utterance of the God of Love, but there are others which are the utterance of a God of Law, who knows only Justice and how to rule by war, but he has not known Love. This God of the Law is like one of the Gods spoken of in your Psalm, who will die like men and fall as one of the rulers, and you admit that your Scripture cannot be broken. Now my God of Love, the God of Grace and Truth interpreted by Jesus Christ (and this title cannot be broken, I maintain) is the true God, who is represented in your very Scriptures as judging such inferior gods as the God of the Law, and pronouncing their doom. Do you mean to tell me that if, by your theory of verbal inspiration, you accept this psalm as verbally inspired, I am a blasphemer and heretic because I say that the true God who is Love sent His Son Jesus Christ into

the world for the very purpose of redeeming men from the bondage of this God of the Law ? ”

This is no modernism. Marcion's difficulty about the Old Testament is as ancient as Higher Criticism is modern. Marcion is simply a Higher Critic born hundreds of years before his time. Now, knowing as we do the wiles of the heresy-hunter, is it not easy to see how, at a later date, when Marcionites and Gnostics had developed and materialised his teaching, just as the Catholic Church materialised the teaching of the Fourth Gospel, such a line of argument as this would easily lead to the charge of rejecting the Old Testament and also of believing in many Gods ? Whereas the argument is really all the other way. It is quite impossible to believe that so shrewd a critic as Marcion is revealed to be, even from the testimonies of his traducers, could have really been a polytheist. In fact the testimonies themselves show that he was not, for the gods they speak of “ die like men and fall like one of the rulers.”

That the attitude of the writer of the Fourth Gospel to the Old Testament was that described above, and was therefore identical with that of Marcion, cannot be questioned by anyone who carefully examines the use made of quotation, and his general view of Judaism. He is said to have altered the Matthæan logion into “ I came not to fulfil, but to destroy the Law.” This is exactly what the writer of the Fourth Gospel sees in the Crucifixion ; for it is there plainly indicated that Jesus is put to death, and ought to be put to death, by the Law of the

Jews; and by their putting Him to death the Grace of the Logos has destroyed their Law, which existed to destroy and to sacrifice and to kill. The Jewish Law is to him a thief and a robber. It takes away the true doctrine of God, and it produces lawlessness or sin, and is therefore to be destroyed like the gods of the psalm, whose rule had broken down, because Grace and Truth were absent. Every one of the Feasts of the Jews mentioned by Philo is shown to have been "fulfilled" by the Logos. But they are really fulfilled in the sense of having been superseded, which was probably what Marcion meant by his interpretation or alteration of Matthew. The Logos, by Himself becoming the Paschal Lamb, has obliterated the Jewish Passover; by His Resurrection He has made Pentecost out of date for Christians; by His Parousia Christians no longer tabernacle at Jerusalem, but in the New Jerusalem.

The Jewish Preparation is not only fulfilled, but absolutely rendered nugatory by the Preparation of the Gospel of Peace instead of the war which is the weapon of the God of the Law. The Jewish Sabbath, on which the Jewish God of the Law slays Jesus, is turned inside out by the "signs" of the Logos, all connected with the number seven.

Judaism is as impotent as the man lying at Jerusalem in one of the porches of the Law of Moses—it congregates at Jerusalem, the symbol of barrenness and blindness and death. The Jews seal their fate by their refusal to come to

the Logos and have Life; the result is they will die in their sins. All this has not any personal reference to individual Jews, but applies to the whole system of Judaism. Could words be plainer than those in which the Logos ascribes the whole thing to the Devil, the father of lies? If Marcion went beyond this in denouncing Judaism and the Law of the O.T., he was indeed a clever man.

**Both
assert
suprem-
acy of
natural
law as
inter-
preted by
Reason.**

Probably the same misunderstanding and perversion have arisen in the case of Marcion's Christology, for both Irenæus and Tertullian seem to be quite at sea. But two things are plain. Marcion is said to have taught that Jesus was born by human generation. Reasons have been given for believing that the Johannine writer held the same view.

One can imagine the hands of holy horror which will be uplifted by many modern Christians, who will at once assume that this means that he held that Jesus was a mere man. That is exactly what Marcion's critics assumed. But the deduction is entirely false. It has been shown, by a very careful analysis of the Johannine writer's thought in the light of his source, that he regards the Logos as taking possession of Jesus Christ at the moment of generation. Jesus is not viewed as a mere man at any point from birth. He is not regarded as being an ordinary man until the Spirit descended upon Him. He is regarded as true, genuine Man and genuine Deity from the beginning—that is, from the entry of the new life into this world of created matter, when the Logos came into

being as flesh. Now who is to say that this was not really Marcion's position? It is extremely significant that not one of the accounts of his teaching asserts that he regarded Jesus Christ as a mere man at any moment of His career. The exposition of the Incarnation in the Fourth Gospel, even with human generation, makes Jesus Christ true man and true Deity as completely as that of the Virgin Birth. It is equally miraculous, the only difference being that the Johannine interpretation does not involve a contravention of natural law, whereas the Virgin Birth does. The reason why the interpretation that Jesus Christ was actually generated by the Spirit was not adopted by the writer was that the Logos doctrine would not let him. It is of the essence of the Logos doctrine that the Spirit is mediated through the Logos. Marcion clearly saw that to ignore Reason was to destroy Love at its source. Therefore to have a true representation of Deity and of man the Logos must be in possession first.

In this connexion it is worth considering whether Marcion's Christology, which is so inadequately represented by his critics, may not have had something to do with the charge of his having believed in three gods.

If theologians of the twentieth century have not noticed the subtle distinction made by the author of the Fourth Gospel between *ὁ θεός*—the Father—and *θεός*—the Logos or Spirit—(and they have not), is it any wonder that such a distinction would be unrecognised in the second

century? Now it is quite certain that Marcion recognised the full deity of Christ, for we are told that his Gospel began, "God descended to Capernaum." The researches of Dr. Rendel Harris have made it quite plain that even Marcion's critics, Irenæus and Tertullian, were quite capable of regarding the Logos and the Spirit as the two hands or the hand and arm of God. These interpretations are a long way off the three persons of the Trinity. The ordinary Christian who has not studied the history of dogma may be excused for imagining that the doctrine of the Trinity was the result of the *fiat* of the Deity, like the six days' Creation of Genesis i.; but there is no excuse for the trained theological scholar who calmly ignores the fact that there were Christians who assuredly believed in the Incarnation, and yet were satisfied with the Gospel of Mark, which has no Virgin Birth, and others who, even at the end of the first century, were satisfied with the description in the early speeches of Acts of Jesus as "a man approved of God by miracles and wonders and signs" (Acts ii. 22). Such a description is very far from regarding Jesus as an essential part of Godhead.

Now it is quite fair to take the Acts as a standard of orthodoxy at the time. At this very time Marcion described Jesus as God. At this very time also the Fourth Gospel describes both the Logos and the Spirit as God. The Fourth Gospel is, as far as we know, the earliest document in which Jesus is described as λόγος, "Word," and as God (θεός). The only man

who is known to have described Jesus as God at the same period is Marcion.

As Marcion was a Higher Critic hundreds of years before Higher Criticism came into general use, is it too much to suppose that he was also a Trinitarian two hundred years before that doctrine was fully established in the Church, and that this fact has something to do with the charge made against him of believing in three gods?

Both
introduce
Trini-
tarian
doctrine.

Is it likely that the Logos doctrine would have at once been accepted without a struggle? If the struggle with Marcion does not represent the struggle so caused, there is nothing in the history of the first century and a half to explain how the Logos doctrine suddenly appears in the Fourth Gospel. Marcion is nowhere said to have taught that the Spirit descended upon Jesus at Baptism. Neither does the Fourth Gospel. Marcion is said to have taught that John the Baptist did not know the true Christ. The Johannine writer makes him twice assert, "I knew him not" (i. 31; i. 33). The descent of the Spirit as a dove is simply a revelation from the Logos Himself. The wedding to the Spirit suggests that the true evidence to the Spirit's presence is the Grace of the Logos. It is further stated that Marcion's Gospel began with the statement that "God came down to Capernaum." It must therefore strike anyone as extremely significant that the first act of the Logos after He has displayed His glory—Grace and Truth, Logos and Spirit—is κατέβη εἰς Καφαρναούμ: "he descended to Caper-

naum.”¹ This expression reproduces κατῆλθεν εἰς Καφαρναούμ of Luke iv. 31, and probably gives the clue to the origin of the Fourth Gospel. The very fact that a Gospel is spoken of as Marcion’s Gospel is significant, and nothing, in view of all the facts mentioned, is more likely than that Marcion’s revision of Luke’s Gospel ultimately developed into the Fourth, when we consider the part played in both by Samaria, Martha, Mary and Lazarus. It has been said that the marriage at Cana alone makes the Gospel anti-Marcionite, because he forbade marriage. But the contrary is the case. It may very well be that Marcion argued, as S. Paul did, that the “perfect” Christian should be wedded to Spirit, and not to a human wife.

The same may be said of his prohibition of wine : The wine here represents the Atonement once for all wrought by the Logos. For that very reason, Marcion may well have disallowed its use even at the Eucharist, lest it should appear, as in time it did appear, that the Atonement was re-enacted by a human priest. The man who wrote the Gospel was one to whom symbolism was a very real thing ; he would avoid any symbol which suggested something false.

On the other hand, the bread or loaf was symbolic of the words of God on which Christians did continually feed.

It is said that all flesh was forbidden by Marcion except fish. It cannot therefore be

¹ It has been shown that this is symbolic of the Incarnation.

ignored that the two fishes are kept in the narrative of the Feeding, and that at the Communion in this chapter there are Bread and Fish.

The Marcionite Church was called a συναγωγή. No explanation has ever been offered of the adoption of this Jewish term by a man whose whole teaching was directed to prove the complete supersession of Judaism by Christianity.

The same paradox meets one in the Fourth Gospel. συναγωγή is used in vi. 59, where the Logos expounds the meaning of his "words of Eternal Life," and explains that the flesh profits nothing, but the words are Spirit and Life. In xviii. 20 the Logos refers to His teaching in the synagogue on this occasion, and in the temple (ἱερῶ), which was at the Feast of Tabernacles, when He expounded the coming fruits of the Spirit. This twofold reference to teaching—about Logos and Spirit, in synagogue and temple—probably explains the two classes among the Marcionites, the preaching of the Logos leading to the rebirth by the Spirit, the former representing a συναγωγή, the latter a κοινὼν. The severe restrictions in the matter of wine, flesh and marriage would, of course, be limited to the latter. We have seen that συνάγω is used symbolically, and turning to iv. 36, we find it used in reference to the Reaper and Sower (the Logos and the Spirit) rejoicing over the fruit garnered to eternal life. It is this symbolical significance which determined its use both by Marcion and in the Fourth Gospel. The συναγωγή is regarded as the harvesting of

fruit for eternal life, and is a visible emblem of the κοινωνία of the Logos and Spirit with the Father.

The same common bond is evinced by the use of ἀποσυνάγωγος (ix. 22 ; xii. 42 ; xvi. 2) in the Gospel. The word occurs nowhere else in the Greek Bible. Its use appears to be technical, and it may very possibly have been the Marcionite term for excommunication. It is at any rate extraordinary to find the Logos telling His disciples that they will be put outside the synagogue. The origin of the use of the term, both with Marcion and with the Fourth Gospel, is probably 1 Cor. v. 3-5, already quoted—a very striking passage, which may very well have suggested to Marcion that the Paraclete was present in Paul. The avoidance of the Pauline terms σῶμα and ἐκκλησία is certainly deliberate and the reason obvious. The former is used in the Gospel six times—five times of the dead body of Jesus and the other time of the temple of the body when referring to its destruction—but never, once, symbolically of the Church. The omission of ἐκκλησία, if Marcion was the author, is easily explained, seeing that he had himself been put out; if an orthodox writer penned the Gospel, the omission of this term by a writer steeped in Pauline doctrine is inexplicable.

Both
ante-
cedent to
Gnostic
Chris-
tianity.

It is assumed that Marcion was a docetist. The evidence is mainly negative—his disparagement of matter. From this point of view the Gospel and Epistle are equally docetist—in both the Spirit is the Truth, the flesh profits

nothing. It is easy to see how very liable to perversion such a point of view is. The use of κοινωνία in the Epistle is due to the purely spiritual view which this writer has of the Church.

The allegorical use of ἐκρύβη in the Gospel might easily suggest a docetic view of the body of the Logos. The account of the treatment of the man who was born blind by the Pharisees is on any interpretation a vivid and satirical sketch. But when this man is viewed allegorically, as standing for Truth, the humour of the situation is caustic in the extreme. The final touch about "we see" irresistibly suggests that we here have Marcion getting some of his own back from the bishops (ἐπίσκοποι), "those who oversee or overlook" the Truth. Truth is to them such a novelty and so incredible that parents and friends and neighbours must be roused to have a look at him.

If a heretic did not write this, surely it must have been a bishop.

But the most convincing proof of the Marcionite authorship, from a literary point of view, is the connexion of the Gospel with S. Paul.

If there is one thing certain about Marcion, it is that he regarded S. Paul as a divinely inspired teacher; that he compassed sea and land to collect his writings, that he regarded those writings as containing the essential Truth of the Gospel—in short, that he believed that Jesus had come again in S. Paul as the Spirit of Truth, having come in the Incarnation as the Logos of Grace.

Both However interpreted, the Gospel is, as has
start from been said before, a cinematograph exhibition of
Pauline Pauline theology. The writer not only has
doctrine ; Paul's writings by heart, but he had entered into
but Jesus the very spirit and truth of his thought. The
Christ emphasis on Grace, and the condemnation of
inspired the Law, are, on any showing, as plain as noon-
all Three. day.

Allegorically interpreted, the case is overwhelming : Jesus Himself found Paul, and Paul found the Truth, and in this Epilogue he is identified with the disciple whom Jesus loved, as the Gospel itself left him by implication, the disciple who had not seen with bodily eyes and yet had believed, the disciple who saw with the eyes of faith—" and last of all he was seen of me also " (1 Cor. xv. 8).

To Marcion, we are told, the writings of S. Paul were *the* Scripture : everything was brought to that touchstone of Grace and Truth. This is precisely and literally the case with the writer of the Fourth Gospel. The title which was put on the Cross is to him the Scripture, ἡ γραφή. Isaiah is the only Scripture referred to by name, because of chapter liii, in which he saw the glory of the Logos, *i.e.* the title Grace and Truth. The Logos of Isaiah is said to be fulfilled. This is the only instance where "fulfil" is used without the title ἡ γραφή. Where the quotation is used simply to confute the Jews out of their own law, it is called their law. In the one case where "in the prophets" is used, "taught of God" is found in S. Paul as well. This method of dealing with the O.T.

was exactly that of Marcion according to all the evidence.

There is one passage which, above all others, seems to represent the very substance of what Marcion taught, and is also the origin of the title, and in the view of the present writer clinches the argument for the Marcionite authorship of the Fourth Gospel: "For through the Law I died to the Law, that I might live to God. I have been crucified with Christ; so I no longer live, but Christ lives in me, and in as far as I can be said to live in flesh, it is by virtue of faith that I live, which comes from the Son of God, who loved me and delivered himself up on my behalf. I am not rejecting the Grace of God; for if righteousness came through Law, surely Christ's death is a vanity of vanities" (ἄρα Χριστὸς ὥστε ἵνα ἀπέθηνεν) (Gal. ii. 20-21). This passage is the παράδειγμα and archetype of the whole Johannine Gospel. It shows how it holds the mirror up to Pauline thought. It contains the discourse of chapter vi. in a nutshell. It reveals the disciple whom Jesus loved in embryo, and by substituting the Johanne Truth for the Pauline Righteousness we behold the real *fons et origo* of the title (ἡ γραφή) Grace and Truth.

We may now turn to the interpretation of the sign in the Epilogue—the eighth sign. Eight will have the same symbolic reference as the eighth day of the Feast, and the eight days after the Resurrection. It is a harvesting to eternal life.

Jesus manifested Himself again to the disciples

on the Sea of Tiberias. πάλιν takes us back to chapter vi. 16-25 and the difficult passage which has already been explained with reference to S. Paul. The Sea of Tiberias is the world as it was then.

Any list of seven disciples, we may be quite sure, must be the four redeemed cardinal virtues, Joy, Courage or Patience, Grace, Truth, and the three Graces, Faith, Hope and Love. Simon Peter is still unredeemed Courage, Thomas is Truth, the two others Andrew and the disciple whom Jesus loved. Philip is absent because Paul is now identified with the beloved disciple. His place is taken by Nathanael ὁ ἀπὸ Κανᾶ τῆς Γαλιλαίας. This addition, "he from Cana of Galilee," indicates that he now stands for Grace.

οἱ τοῦ Ζεβεδαίου naturally displaces Mary and Martha at this later stage, James and John being the other pillar apostles named in Galatians ii.

ὁμοῦ recalls iv. 26. This scene is, in fact, the fulfilment of the words. The reaper receives reward and gathers together fruit unto eternal life, in order that the sower and the reaper may rejoice together. The others who toiled are now revealed—viz. the Logos and the Paraclete—in S. Paul. The other disciples are represented as reaping the fruits of their toil. Peter, the Apostle of the circumcision, leads the missionary effort, and fishes for a harvest unto eternal life in the waters of Jewish hate, symbolised by the night. All embark upon the ship of faith on the world's sea. In that night they caught nothing.

ἐπίασαν denotes the wrong method of Judaism. It was the Pharisees who endeavoured to "catch" Jesus. When day had now dawned, contrasted with vi. 16, Jesus came and stood on the eternal shore, and in the person of Paul directed them where they would find. They did not realise that Paul represented the Spirit of Jesus at first. "Children," have ye caught any victim to Judaism? (προσφάγιον must be taken as = πρόσφαγμα.)

The Epilogue an Eighth Sign which sets its seal on the other Seven.

εὐρήσετε represents the right method of the Logos.

The Gospel net of the Church must be cast among the Gentiles, and then the harvest is so great that the labourers are few. They no longer had strength to draw it from the multitude of the fishes. They were no longer able to keep the Gospel from the multitude of Gentiles.

ἰσχυον refers to two Pauline passages: "I can do all things (πάντα ἰσχύω) in him that gives me power" (Phil. iv. 13), and also "neither circumcision availeth anything (ἰσχύει) nor uncircumcision, but a new creation" (Gal. v. 15) or faith working through love (Gal. v. 6).

ἴχθυσ is obviously contrasted here with δψάριον.

ἴχθυσ is what is found—fruit to eternal life—and doubtless is meant to bear the symbol Ἰησοῦς Χριστὸς θεοῦ υἱὸς σωτήρ.

The beloved disciple says, "It is the Lord," to Peter—the Peter of Acts and Galatians ii. Simon Peter, therefore, hearing—it will be remembered he is the hearer—that it is the Lord,

and finding the Pauline vision is true, and that God had granted repentance unto life to Gentiles also, takes his courage in both hands, girds on the tunic of Grace and Truth, for he was now cleansed from his braggadocio (girding denotes humility). Philo thus explains the meaning of nakedness (γυμνός).

“Having put off (ἀποδυσάμενος) the tunic (χιτῶνα) of opinion and ostentation (φαντασίας), and having left them for those who love externals, and have honoured opinion in preference to truth (πρὸ ἀληθείας), he will come forward naked (γυμνός) without colours and sounds, to make an offering of the blood of the soul, and sacrifice the whole reason (νοῦν) to the Saviour and the God of Grace (τῷ σωτῆρι καὶ εὐεργέτῃ θεῷ).”¹

He thus plunges into the bath of repentance, and also into the sea of the world—the Gentile world.

ἐπενδύτης is substituted for χιτῶν, which was used symbolically of the heavenly temple of truth in xix. 23. It is from 1 Samuel xviii. and 2 Samuel xiii. 18.

The plunge of Peter was, of course, suggested by the Lucan account (v. 1–11), which is the groundwork of the whole sign. It denotes that he was the first to follow the lead of Paul, as is evident from Galatians ii, but is at variance with the Acts account, which makes Peter go to the Gentiles by a vision granted to himself alone. The other disciples came only with the help of the little boat of the Judaic

¹ I. 76, *Leg. Alleg.*, II., § 15.

party, not the πλοῖον which contains the beloved disciple.

The use of ἤλθον, when they are on the sea, is extraordinary, and is probably to be interpreted as above. They were not far from the Pauline σῶμα, but they were dragging the net of the Gentile fold and endeavouring to force it into the little boat of their own party.

γῆ is to be interpreted as in vi. 21.

σύρω is obviously contrasted with ἐλκύνω in xxi. 6 and xxi. 11.

When therefore they abandoned their little party and stepped into the Pauline σῶμα, they beheld a Pauline κοινωνία or communion of the one bread and one body. "The cup of blessing which we bless, is it not a communion of the blood of Christ? the bread which we break, is it not a communion of the body of Christ? For we, though we are many, are one bread and one body; for all share the one bread" (1 Cor. x. 14-17).

ἀποβαίνω is from Luke v. 2. As we have seen, the fire symbolises thanksgiving and ἄνθραξ confession. It is a eucharist, but the prominent idea is the κοινωνία of the Pauline quotation. The central act of the Christian worship is therefore symbolised as Eucharist (vi. 23), as the Lord's Supper (xii. 2; xiii. 2), where they anticipate the Communion here. The idea is that confession leads to thanksgiving and peace. The fish and bread probably represent the two folds, which have now become one in the Christian Communion. There is now a close parallel to the first sign—φέρει and

ἤνεγκαν in ii. 8. There they bear water of repentance and it becomes wine of grace.

νῦν is obviously emphatic, and contrasts the use of ἐπιάσατε here with its use before the Lord's command in xxi. 3. Bring from the ὄφαρτων which you now got in the right way, as belonging to one fold in the one flock—and not by trying to force Gentiles into a little Jewish party.

Simon Peter ascended (ἀνέβη) from the things of the body to the Spirit, and drew into the one spiritual communion the Gospel net of Truth; Grace and Truth are the two folds, full of heirs of eternal life, 153. Augustine's interpretation of the number follows the right method, but is wide of the mark in its explanation of the symbols.

As we have already seen, from Philo's method of begetting 10 from 4¹ by adding 1 + 2 + 3 + 4, so the number 153 is begotten in the same way from 17. This is made of 10 and 7, but 10 does not stand for the Law, as Augustine imagined. It requires no argument now to show that it is the very last thing that the Johannine writer would represent by 10. Ten stands for the Logos (the Risen Lord) and seven for the Spirit (S. Paul)—the sower and the reaper referred to in iv. 37—Grace and Truth, the two folds of the Christian communion—although they were so many, the Gospel net of Truth was not rent. The net was not rent, in spite of the Judaisers. No one durst question any more that it was the Lord's doing.

¹ I. 10, *De Mundi Opif.*, § 15.

The Logos now dines with His flock in the new kingdom, as He had supped with them before the Passion. The point of ἀριστάω is that they now meet together to rejoice in the blaze of noon, and not in the twilight of sorrow. As He rose from the supper to wash the disciples' feet, amid the protests of Peter, and as Simon then boasted of his love—that he would lay down his life for Him—so now He addresses the Son of Repentance: “Do you now say that you love me more than these (ἀγαπᾷς)?”

There is a gradual descent in the questions: “Do you love me (ἀγαπᾷς) more than these, as you boasted?” “Do you really love me (ἀγαπᾷς) with the love of Christ?” “Do you love me as a friend (φιλεῖς)?”

Peter—the Peter (ὁ Πέτρος)—having now at last learnt the lesson of patience or endurance, which means feeding the lambs, the little ones, with milk, shepherding the younger, and feeding with meat the elders, was grieved, not because Jesus had three times said, “Are you my friend?” which He had not; but because this third time he had said, “Are you my friend?” instead of “Lovest thou me?” But it was with a purpose. “Ye are my friends if ye do whatsoever I command you,” and so by patience learn the higher lesson of Love. Peter—the hearer, the Jacob who learnt by experience—must *learn* to love—the disciple whom Jesus loved, loved at first sight. But having learnt the lesson, he will follow Jesus even to the Cross.

“I exhort the elders among you, who am a

fellow-elder and witness of the sufferings of Christ, the sharer (κοινωνός) of the glory to be revealed. Shepherd (ποιμάνατε) the flock of God which is among you, not of necessity, but willingly, according to God, nor for filthy lucre, but of a ready mind, nor as lording it over the portions, but being types (τύποι) to the flock; and when the Arch Shepherd has been manifested (φανερωθέντος), ye will receive the crown of glory, that fadeth not away. Likewise ye younger (νεώτεροι), be subject to the elder" (1 Pet. v. 1-5). Turning round now, Patience sees Love following, the Love which detected the traitor before, and says, Lord, this one, what? If I will him to abide till I come and take him to myself, what is that more than Patience? (πρός σε). Love suffereth long. Do you follow me to the Cross. Endurance is the same as Patience. This Logos went out to the brethren—Love does not die. But Jesus did not say to him, *He* does not die, but, If I will him to abide till I come, what is that more than Patience?

It is Love that witnesses about this, and that wrote this, and we know that the witness of Love is true. This is only one of the greater works which the disciples should do after Jesus had gone to the Father. Many others did He do through them, and if they were written one by one like this, I suppose not even the world itself would contain the written books.

So ends this crowning demonstration of Spirit that Love is THE TRUTH.

It fortifies my soul to know
That if I perish, Truth is so ;
That howsoever I stray or range,
Whate'er I do, Thou dost not change ;
I steadier step when I recall
That if I slip, Thou dost not fall.

ἡ ἀγάπη οὐδέποτε πίπτει.

Love never falls.

1 Cor. xiii. 8.

VI

THE GLORY

The
Religion
of the
Incarna-
tion.

CREATION has been revealed to us as progressive. The creative process is still going on. Bearing this in mind, and assuming for a moment the Christian belief that the end of the Creator was to produce spiritual and moral and intelligent beings like Himself, and capable of sharing His κοινωνία or fellowship of Love, what should we expect? We cannot, of course, enter into the whole mind of the Creator. We must constantly remind ourselves that God is incomprehensible. The root of a great deal of modern unbelief is that vainglory which insists on understanding everything and therefore leaves no room for faith. But faith enables us to enter into His purpose of Love, and science enables us now to say that the first revelation that the Creator would make to His creature would be that of the Will to Rule. "Order is heaven's first law." This we should naturally regard as the first stage of evolution. We can see it in a child. Love's first lesson is to obey on the part of the creature, and to rule or to command on the part of the Creator. In close connexion with that, we should expect a revela-

tion of judgment—the Will to Judge or decide, the evolution of reason and conscience with which it can grasp Truth.

Now, roughly speaking, this is what has happened in the evolution of man.

Having thus prepared the way, and endowed man with the capacity required, we should expect the Creator to reveal Himself to His creature, in as far as the creature can enter into His Being. Now it is quite evident that such a revelation could only be made through a man. For it is an individual revelation to the heart of man. This brings us to the era of the Christian revelation. The religion of the Incarnation is based on the belief that the Will to Love took possession of the heart and mind of Jesus Christ, with the express object of revealing the inmost being of God to His creature; that in the light of that Love He might see the whole meaning and purpose of creation. This was the Gospel: the glad news that God is Love, witnessed by the life and the supreme manifestation of His Cross and Passion.

Now the first result of this manifestation would naturally be an immense quickening of the reason and conscience of the race. It is for this reason that S. Paul and the Christian experience have seen in the Cross the revelation of a free Grace which takes away all sin, and thus enables any and every man to start with a clean slate. This is the Grace which S. John sees revealed in the glory of the Crucifixion. S. Paul's doctrine of Grace simply means that at a certain point in the evolution of the race and of the

individual, Law can be superseded by Grace, Rule becomes transformed to Love. At the same time, the real Truth or Will to Judge is revealed in the Resurrection, which puts the seal upon the Grace revealed, by manifesting the Truth that death may be the gate of life.

Now the Incarnation, with its necessary sequels, the Resurrection and the Ascension, involves a creative act of God, incomprehensible by human reason, and is the second miracle of the Creed. But to one who believes in a Creator faith in the Incarnation is not only rational, but is demanded by reason, at our present stage of thought. A God whose essential being is Love could not permanently leave His creatures as orphans, in ignorance, when they had reached a stage at which they could grasp His purpose.

The doctrine of the Logos brings the Incarnation into connexion with the whole pre-Christian world. Before the supreme manifestation, the Logos had been enlightening all who were capable of receiving Him, the will to Love being the instrument of Creation. The presumption of the writer is that all who believe in Love will accept the revelation of Grace. The witness to the Incarnation is therefore in the heart of man—the reason and conscience. The Incarnation is therefore only a continuation of creation, and involves faith in an act of God which man's reason cannot comprehend, whether we view it in the light of the Virgin Birth as described in Matthew and Luke, or as the Will to Love and Truth taking possession of the

Man Christ Jesus on His generation. It is therefore equally erroneous to speak of the Incarnation as though it could be explained by natural law, or to speak of the Virgin Birth as though it were identical with the Incarnation; and as though faith in the Incarnation depended upon the Virgin Birth. In that case, the whole Christian faith might be demolished in a week by the discovery of manuscripts disproving the genuineness of the narratives of Matthew and Luke. It is like resting a pyramid on its apex. If the preceding investigation has led to sound conclusions, it is historically inaccurate to say that the Virgin Birth was the ground of faith in the Incarnation. In any case, it is quite certain that to-day most Christians accept the faith in the Incarnation long before they have the faintest notion of what a Virgin Birth means. The Church was undoubtedly right in choosing the Virgin Birth as the symbol of the Incarnation, rather than the descent of the Spirit at the Baptism. But our acceptance of the Virgin Birth is simply the expression of faith in the Incarnation. The deplorable attempt of Dr. Gore and others to make the expression of faith in the Son of God, who became "incarnate by the Holy Ghost of the Virgin Mary," equivalent to a critical judgment on the genuineness of the narratives of Matthew and Luke has led to an equally deplorable demand for a "re-statement" of the Creed. Both positions are equally indefensible for Christians. It is not long since the majority of Christians regarded the miracle of creation as

identical with Genesis i., but there are few Christians to-day who, in declaring their faith in God, "Maker of heaven and earth," believe that He made them in six days of the week. On the other hand, every believer in the Incarnation is committed to a miracle in the realm of thought. To a believer in the Incarnation there is therefore no call for rejecting the Virgin Birth, except that the evidence is decidedly against it.

The Resurrection was undoubtedly the crowning miracle to the early Christians. To S. John it is the Truth, and the manifestation of Spirit. But both to him and to S. Paul it is connected inextricably with faith in the life of the world to come. It is and must ever be so with us. It is the key to the whole edifice of faith, as S. Paul clearly saw. The attempt to ground faith in the life to come on the Resurrection of Jesus Christ alone is fallacious; for if the life to come is not a reality, the Resurrection of Christ signifies nothing; for faith becomes a vanity, and creation is reduced to absurdity. If there is no life to come, it is both morally and rationally impossible to believe in a God of Love. To describe the hope of the Christian in a life to come as a "diseased craving," as some representative of the Rationalist Press has done—I forget who, it matters not—is to mistake the whole position. I, as a Christian, believe myself to be in the hands of a God of Love. I do not consider myself to be necessarily immortal. I do not crave to be so. I am quite content to leave myself there. But if

I had to believe that there was no life to come, if I had to believe Jesus Christ perished in the grave, if I were compelled to believe that the disciples whom Jesus has loved, whom I have known, of whom this world was not worthy, have perished everlastingly, I should be compelled to renounce my faith in a God of Love, to regard this world as the worst of mockeries, and Christians as of all men most pitiable, for believing in such a monstrous fiction.

There cannot be any halfway house between the Christian doctrine of God as Love and Atheism. For no other conception of God can possibly be of any use to one who believes in Love. Nor can convinced Atheism be long in developing a doctrine of Hate, or that refined form of it which lurks under the cover of wealth as the vainglory of life—*ἀλαζονεία*. How anyone can call himself an agnostic, and profess that he does not know whether the world is in the hands of Love or of Hate, it is difficult to conceive, if, at any rate, he has children of his own. Can a thinking man have the cruelty to be the agent for bringing children into a world which is not governed by Love?

In the light of the doctrine of evolution, the religion of the Incarnation affords a rational end to which the whole world process of creation is moving—the creation of a communion or fellowship of Love, which is interpreted by the doctrine of the Trinity as the meaning of God. Creation is, in the light of Christianity, an evolution of Love, from the fellowship

which exists in the lowest forms of life, through animal creation, and the fellowship of the human family, to that highest fellowship of Love with the Father and the Son which is the meaning of the Christian Church. A future life is absolutely essential to the attainment of this fellowship, for the material conditions of this life make a perfected fellowship impossible. Without the Christian faith evolution leads nowhere and the doctrine becomes irrational.

Is it conceivable that the mountains of the ages have been in labour and travail for millenniums in order to produce the *ridiculus mus* of three score years and ten? It is extremely significant that the necessity of a future life was revealed not to Hebrew religion, but to Greek Wisdom.

The Hebrew prophet, on moral grounds, saw that a good God must hate iniquity; Plato, in the *Apology* and *Phaedo*, on intellectual grounds saw that a good God cannot ignore goodness.

Both these streams of thought are united in the religion of the Incarnation, as viewed by John in the doctrine of the Logos; and Romans viii. is the bridge which connects the Pauline view of Christianity as the fulfilment of Judaism, with the Johannine view of Christianity, as the fulfilment of the world-process of Creation.

So-called Spiritualism has, no doubt, helped to re-establish belief in a future life, as against the agnosticism of materialistic science. But does it not assume that every man is necessarily immortal? This doctrine must surely be contrary to reason and conscience. If a spiritual

fellowship of Love is the end of creation, universalism seems to be excluded. The whole process of life as revealed to us is one of selection. The transition from plant-life to animal life, and from animal life to human life, must involve selection. So, too, the transition from human life to the life of God cannot but be selective. Experience surely proves that fellowship itself must involve selection. A fellowship of all and sundry is not a fellowship at all. It may be Communism. But that is quite external: it is a sharing of external things.

Assuming that an individual life has passed into the great fellowship of Love beyond, surely the only medium of communication is the spiritual medium of Love. The very idea of an external medium is irrational. Any communication that is made will be made spiritually and unconsciously in that subconscious region of the soul which is the abode of Love. On the other hand, that communication does take place between those who are still in this earthly fellowship and those who have attained to the spiritual fellowship of God has always been of the essence of Christianity, and finds a place in the Creed, and that communication has given to the Christian Church a body of revelation, of priceless and incomparable content.

S. Paul and S. John were real mediums of the Risen and Ascended Lord, and their communications were not only of immediate value to the Christians who were waiting for them, but have been an unparalleled source of enlightenment to the world for nearly two thousand years.

Can any modern communications vie with them?

The third miracle of the Creed is therefore the salving into eternal life of those who really believe in the eternal fellowship of Love. Whether we regard immortality as conditioned or as unconditional, the salvation to eternal life of any individual involves a miracle—an act of God totally incomprehensible by human reason, but demanded by reason as the completion of Creation and as the goal of evolution.

This is the special work of the Will to Truth, which judges and selects and decides—the Paraclete, “the Lord and Giver of Life.”

The means to the end are Prayer and Worship. There is a distinction without an essential difference. Worship is the visualising of the Real Presence of Love. The Communion (κοινωνία) is the act of Christian worship. Its object and aim is that in the intensive rapture of as pure a spiritual worship as this world renders possible the soul may for a brief moment leave behind all earthly things and have sight of that immortal sea that brought us hither. Spiritually conceived, there is no religious worship which the world has ever seen of such surpassing beauty and grandeur as the Christian act of Communion. There, it may be, in some ancient shrine, representing the highest wisdom and art of men, all the trivial fond records of this frail mortality are blotted out, and in communion with all who have loved and lost ever since the light of reason dawned upon the mind, this motley thing of three score years and ten, this amalgam of silver and dross, this glory,

jest, and riddle of the world which we call man eats and drinks of the one divine and imperishable element that mingles in his mystic frame.

It is difficult to conceive a grosser or more materialistic form of paganism than the belief that in eating the bread and drinking the wine the communicant is actually partaking of the Body and Blood of Christ. It is an abomination, a miasma, an idolatrous and gruesome superstition. If there is any being called man to whom such an interpretation could be of the slightest use he must be one of the very lowest intelligence—a cannibal.

Prayer is the means by which we endeavour to bring not only the individual acts, but the particular events of our lives, into harmony with the over-ruling Will to Love and Truth.

Words of eternal life, whether in prayers or hymns or sermons, are the essential requisite.

The sacraments therefore simply proclaim, in mystic form, the same truth as the eternal Gospel. The infant life is at the earliest moment baptised into the fellowship of Love, and in due course this new-born life learns to drink in the draughts of divine love which inevitably flow from the fellowship with the Father and the Son.

If rationalism can publish to the world its gospel that all and sundry perish everlastingly, why should Christians be so timid about using the words of the Athanasian Creed, in telling the world plainly that apart from the Christian faith there is no other conclusion to be drawn than that the finest intellects, the most beautiful spirits, perish everlastingly?

VII

THE PAROUSIA

The Church of England. To those who, like the writer, are in the Church of England, because historically it is the Church of England, and because it possesses in the Book of Common Prayer not only an absolutely unrivalled form of worship, but one of the noblest monuments of the English language, the age-long controversy between High and Low seems superfluous. No amount of casuistry or quibbling can alter the fact that she deliberately severed herself, not merely politically, but as a religious communion, from the Roman Church, which was and is the real historic representative of the old Catholic Church. There has never been a Nonconformist separation from the Church of England so deliberate, and surely so abundantly justified. The Roman Church is therefore absolutely right in regarding the Church of England as a schismatic from the Catholic Church, and if the Church of England only knew the day of her visitation she would glory in the fact. Those of her communion who prefer to call themselves Catholics rather than Christians themselves bear witness to the undoubted fact

that the term Catholic Church does not represent the whole of Christianity.

The idea of a Catholic Church, with which they are obsessed, is entirely absent from practically the whole of the first century of Christianity. It is a purely political theory, like Communism or Internationalism, of which there is not a trace in the N.T. writings. The alleged foundation upon which it rests, viz. that Christ laid down the details of government for His Church, is shattered by the historical evidence of the N.T. alone.

That it was a very useful theory in its day is no more to be doubted than that the Roman Church did a vast work for the world. That is not the point. The question is whether there is or are at the present any organisation or organisations which, by virtue of their aristocratic descent from Christ, have blue blood in them; and whether, as the natural result, all other organisations of Christians are basely born and bastards, and can only become the valid Church of Christ by being wedded to the original stock.

That is exactly what the theory of the "Catholic" Church, as held by self-styled Catholics, means. It is a theory which cannot possibly stand the test of facts. The true view of the matter is that there are millions of Christians in the world to-day—Christians in every sense of the term, baptised into the fellowship of the Trinity, sharing in its Holy Communion, bringing forth the fruit of the Spirit—who are not comprehended in the

Catholic Church so understood. The inference to be drawn from this fact is not that these Christians cannot possibly be full Christians, but that the so-called Catholic Church no longer includes all Christians, and is therefore no longer Catholic. To call it the Catholic Church to-day is only a half-truth, which some one has called the blackest of lies. For every convert to Truth which Catholic Truth makes, it makes a pervert to error, or, to use the plain Johannine term, a Lie. To make the Church the repository of Truth is to make a lie—it makes Truth a slave, and not a king. “I came into being in this world,” says the Logos, “to bear witness to *the Truth*.” The Church is the repository of *the Truth*—the Logos or Word of the Gospel, that Jesus Christ died for our sins and rose again. That is the Logos or Speech or Language or Word of Faith which the Catholic Church was called into being to preserve.

This language of faith can be stated as an intellectual proposition, and the Johannine writer does it. God is Love. That is the Catholic Truth against which even the gates of Hades will not prevail. It is the Scripture which cannot be broken. It is the One Absolute Universal Spirit to which Matter aspires. It is the seamless tunic which is made of the things above and must not be rent.

The one hope of an ultimate Catholic Church in which we express our faith is in the building up of Love.

The business of the Church is to proclaim

the Glad News, wherever man is found; to defend the truth which has been committed to her through the revelation of the Logos and by the inspiration of the Paraclete; not to arrogate to herself the megalomania of defending Truth with the pop-guns of "Catholic" truth, still less to be found engaged in the vain struggle of fighting against Truth, for that is suicidal. It means fighting against the Reason and Conscience which come from the same divine Source—the Logos and the Paraclete of the Blessed Trinity—as THE TRUTH of the Gospel committed to her charge.

Truth is a king which must be obeyed by the Church, or she inevitably succumbs. But Truth is a king which must ultimately bow the knee to THE TRUTH entrusted to the Church—the King of kings—or else Truth itself becomes a vanity and a striving after wind, not Spirit.

A similar line of argument is necessary in the case of Love.

Sexual love is another half-truth. It is Love enslaved to the body, just as "Catholic" Truth is Truth enslaved to the body. Just as "Catholic" Truth makes as much untruth as truth, so sexual love produces as much hate as love. Hate is the real origin of the divorce court. That the un-Christian world should have recourse to it is natural enough, for sexual love which has not bowed the knee to THE Love of the Father revealed to the Church is a vanity of vanities. But that a Christian should appear there is surely the renunciation of the New Name inscribed upon his forehead.

But where sexual love obeys THE LOVE, it produces a microcosm of the Church and a symbol of the Blessed Trinity. Such a *κοινωνία*, or fellowship, every individual Church is designed to be. For it is through the family that the Creator has evolved the Church, and it is through the Church that He is evolving heirs of that eternal communion of Spirit and of Love which is the end of creation and the goal of evolution.

These half-truths of "Catholic" Truth or sexual love are responsible in no small degree for the recrudescence of Atheism and Communism in the civilised world to-day. For these two go together. They repose upon the two biggest lies ever proclaimed upon this earth—the one being that the World never had a Creator, and the other, that all men and women are equal.

England has remained the most Christian country ever since the Renaissance, not because it has had the "Catholic" Church in its midst, but just because it has not, and therefore when the Church of England was as dead as mutton as a spiritual force, other Christians preserved the imperishable Gospel—a thing which cannot happen in a Catholic country.

The Catholic Church was born again in the Church of England after the Renaissance. It is the Church of the Renaissance. It represents the truly Catholic view of the Church. If it is simply a part of the old Catholic Church, as we are sometimes told, it must not only bow the knee to the Church of Rome—which certainly

more truly represents it—but is morally bound to surrender to it the emoluments, the Churches, the Cathedrals which it has in this case wrongfully appropriated. It is only on the assumption that the Church of England is the Church of the English nation that it has any moral claim to this inheritance.

Let us now turn eastward and face the sunrise, for that way lies hope. Dr. Headlam, in his Bampton Lectures, has made a *reductio ad absurdum* of the "Catholic" theory, by very truly saying that all the Churches are schisms. But he has failed to draw the logical conclusion that the theory of episcopacy is thereby shown to lie at the root of the schisms. The Anglican bishops in the last Lambeth encyclical have practically admitted that they are the only obstacle to reunion, by still clinging to an antiquated theory which makes them out to be what they are not in fact. They are in fact officers appointed by the State, and not by the "Catholic" Church. If they wish to be the latter, their course is clear—to leave the Established Church and make their own terms with the Church of Rome. The attempt to compromise a national Church with the "Catholic theory" cannot possibly succeed.

The Church of England as constituted at present is not the Church of England. This is not now merely a question of a misnomer. Since the Enabling Act it has become a question of political morality. For now, while the Church is drawing vast sums from all the people of England, it is busily building up a

capital with them to construct a Church which would exclude half the people of England. The National Assembly is not a national assembly. To make it so electoral rolls should be open to all baptised Christians, and representatives should be elected direct from the constituencies, which should be the parliamentary electoral units. Clergy and laity should be on the same footing—for election—but there should only be one House. The Block system is totally opposed to the genius of the people. A clergyman should take his chance of election with a layman. If in addition the King had the power to nominate (say) 30 representatives each from Peers, Bishops, Army, Navy and Law, the National Assembly might very well take the place of the House of Lords as the Second Chamber.

On the other hand, Nonconformists should be willing to fall in with a truly national scheme of education, both for the ministry and for the children of the land. A half-educated person is a much more dangerous person than an uneducated one. A little learning is a disruptive bomb. That is what is wrong, not only with the Church, but with England.

Dr. Headlam has very truly said: "It is remarkable and deplorable that just at the moment when the influence of learning on life was becoming greater, and there was a greater need of educated clergy, a decree should have been issued which would ensure that all the priests of the Roman Church should be brought up in a narrow system of thought and learning

alien from all reality, and the division between religion and reality should begin. It is still more remarkable that at the present day the English episcopate, incapable of reading the lessons of history, should have determined to impose the same system on the English Church. Up to now the chief home of theological instruction for the Church of England has been the Universities. Now when all other religious bodies are looking there to get what they can, the whole efforts of a majority of the English episcopate are being directed to prevent a theological training under the influence of the Universities.”¹

If an Honours degree is held necessary for the mastership of a Secondary School, surely it is a minimum requirement for a teacher of men and women, before ever he seriously studies the text-book of religion. This is surely what the minister of a national Church should be. He is not a professor, but he certainly ought to be a qualified teacher. If the Church is held to be simply a religious denomination, it is difficult to see why any layman should not administer its services. If it is held to be a social institution for providing football clubs and billiards, these things are far better run by those who want them.

The English Church is neither of these things. It is the home of prayer and worship. The English people have learned by experience that to educate their children in prayer for common needs is the best way of teaching them the

¹ *Doctrine of Church and Reunion*, p. 204.

meaning of a State, the object of laws, and the way to happiness. "We know," said Burke (the greatest of Irishmen as he was the greatest of British patriots), "and it is our pride to know, that man is by his constitution a religious animal; that atheism is against, not only our reason, but our instincts." That recognition of a Supreme Being has been the strength of the British nation. That there has been a shortage of educated candidates for the work of the Ministry is not surprising. In proportion as a man is educated he demands independence both in opinions and livelihood. This has overtly been denied to the Minister of religion in all denominations, both by Bishops and Laity. This has produced a dearth of real teaching from the pulpit, which has alienated those who wish for it, and has attracted those who do not want it as well as those who do not need it.

The result is that a parson may be regarded as anything, from a demi-god down to an amiable tramp, except a teacher.

In many cases it would be an advantage to the State to have a fully trained medical man as parson.

What is required is a clear definition of the parson's position and duties. If it is clearly understood that a minister of religion is as responsible a teacher as any Head Master of a school, as much entitled to his own opinions and to his own methods as any bishop, although responsible to him as a Head Master is to his governors, with a salary adequate to the nature

of his responsibility and training, there will be no more lack of educated candidates for the Church than for the school.

Incidentally it may be remarked that the Parochial Council, being of the nature of a Cabinet, should be chosen by the Incumbent, and not elected. He should be able to choose any on the Electoral Roll, and the Church Meeting should meet quarterly, and should consist only of those who pay a statutory sum (to be assessed by the Council) in support of the Church.

It is not surprising, again, that nonconformists have learnt to regard the Catechism as a kind of papal bull issued against their very existence, because it has so often been used as such. As a matter of fact, it is an unrivalled instrument of education. It is impossible to believe that any ordinary teacher who is a believer in the Christian view of God would not recognise its value. Surely to-day he would not only do so, but would be willing to use it, whether Anglican or Nonconformist. It certainly can be made the basis of an universal and Catholic communion by anyone who has the cause of religion, as distinct from denomination, at heart.

The Pilgrim's Progress could supply the complement of experience. It is a book which every English child should have read—if only for its superlative value as literature. Have we not reached a time when Anglican and Nonconformist can leave to the head master of a school the task of teaching religion on such

a basis as this without thinking it necessary to tell him how to do it? One thing seems plain. The parrot cry about parents having the right to educate children in their own religion has lost all force. Schools can lay a basis for the Christian religion. That is not a parent's question, but a teacher's. But if parents wish their children to be brought up in any particular form of religion, they will find that they will have to take their children to church or chapel themselves. The fact that the rising generation is not fond of church-going is not the fault of school or church. It must be laid at the door of the parent. If parents wish to have it so there is no doubt that it will continue to be so, for no teacher or parson can persuade the average child to become a church-goer if the parent is not.

Have we not reached a time when all religious bodies can agree to a daily service in a church as the opening of school in all schools supported by State grants?

There is no doubt that education in developing the child's reasoning powers has caused a drift away from the Churches which have clung to ideas which knowledge has rendered antiquated. This constitutes the opportunity which lies before the Church of England—of a common basis of teaching as well as of action. No thinking man can be entirely indifferent to religion. If the Church of England will take her courage in both hands, and go forward, as the Church of the Renaissance, to represent a new Catholicism which does not look to the

dead past, but to the ever-living future, leaving behind the theories and conceptions which the reason or conscience of the race have proved to be erroneous, strong in the strength of Truth, which infallibly prevails in the end, she will find that there is no need to bow the knee to Roman infallibility for admission to the Catholic Church, but that she is already a part of a Catholic Church—no longer enslaved to “Catholic” Truth, because it has been emancipated by the Truth itself.

Then to side with Truth is noble, when we share her
wretched crust,
Ere her cause bring fame and profit, and 'tis prosperous
to be just;
Then it is the brave man chooses, while the coward stands
aside,
Doubting in his abject spirit, till his Lord is crucified,
And the multitude make virtue of the faith they had
denied.

VIII

THE EPILOGUE

THACKERAY, in a well-known passage, makes one of his characters say, "There are some wrongs which no one ought to forgive, and I shall be a villain on the day that I shake that man's hand." He has words attributed to Jesus to support him: "Let him be unto thee as a Gentile and a publican."

Criticism of the Gospels is sometimes said to be subjective. It would be truer to say that the tame acceptance of everything in them is slavish.

It requires no great intellectual insight to see that the man who was the Friend of publicans and sinners, who saw in the Roman centurion the ideal man of faith, in contrast to the whole of Israel, could not have used the above words as terms of abuse.

Nevertheless, the novelist is right in the main. There are not, indeed, any wrongs which to the Christian can be labelled unforgivable. But there are those who put themselves beyond the pale of his society. There are those whom one instinctively distrusts, and nothing in this world will alter that instinct.

There are others whom experience teaches us to avoid as not only unacceptable and undesirable, but positively injurious. They may not have wronged us in the least. We may wish them well, and do what we can to help them. But we do not want their society. Forgiveness does not enter into the question. It is quite plain, therefore, that forgiveness is quite compatible with the desire to be without the company of the person forgiven.

So when Seeley says (in a book to which the author owes more than to any book on Religion) that if no forgiveness of His real murderers was uttered by Christ, it was not by chance, but because He continued to the last to think of them with anger, he (like the novelist) is wrong in implying that Christ never forgave His real murderers. But he is certainly right in assuming that He did not wish to have any more to do with them.

But this is a purely personal matter. On the part of His enemies it was not only an official act, but action in the name of God. This was the climax of their sin. They had not only excommunicated Him for His humanity, but with a specious semblance of justice had branded the name of God with His crucifixion. It is not necessary to show how the Church has imitated the enemies of Christ in its excommunication and arrogant assumption of the name of God for its official acts. It is, of course, incontestable that a church which exists as a private society has every right to expel a member; or that the State has every right

to banish an undesirable alien, or punish an offender against its laws.

But the Church, as Catholic, has no right in the world to ostracise any man, woman, or child in the name of God. Herein lies the fallacy of *Ecce Homo*, which made the failure of *Natural Religion* a foregone conclusion. Seeley defines the Church as being coextensive with humanity, but he argues as though it were a society separate from the State. Plainly these two positions are irreconcilable.

A State which claims to be Christian, as ours does, must be coextensive with the Church as Catholic. Every member of a Christian State is *ipso facto* a member of the Christian Church, with a right to claim the universally accepted rite of initiation—baptism. But what is meant by a Christian State? A State which provides the opportunity for Christian worship and Christian instruction in every parish. The attempt to establish doctrine has surely proved itself to be futile.

But plainly there must be a form of worship. That the English Church has inherited in the Book of Common Prayer. The attempt to revise the Prayer-book has established the principle of development, just because it is not so much a revision as a new book. For this reason also it will never supersede the old book. That there is room for revision in details everyone admits, but how can a revision which, we are told, is designed to thwart and not to satisfy certain opinions in the Church possibly be justified? The capacity of the revisers may be

judged from the Prayer for the Church Militant. If there is a perfect prayer anywhere—perfect in its comprehensiveness, its language, and its devotional thought—it is this. The revision is an example of vandalism not only militant but rampant. However, the Book of Common Prayer, like the Bible, can very well look after itself.

Acts of Uniformity are antiquated to-day. But if our electoral rolls were open to all baptised Christians, it would not be long before they embraced all Nonconformists, with the exception, perhaps, of Rome.

If Confirmation were not tied to episcopal theory, there should be no difficulty in getting the Protestant Nonconformist to adopt it as a sign of full membership of the Church, and to attach to it some recognised responsibility. This would be the beginning of reunion.

A State which is also an Empire cannot be indifferent to the religion of its Empire. But that must be considered in another volume. In the meantime, is it not plain that before the State itself puts its hand to missionary work, it should realise its religious unity at home?

If coercion has failed to suppress nonconformity, is it likely to succeed when applied to a duly ordained incumbent of the Church of England? That he must be required to hold certain statutory services is, of course, a condition of his appointment. But if he holds these, what end can be served in endeavouring to limit him to these services and to ban any other services which he and his congregation may find helpful and useful? That a certain

amount of superstition mingles with all worship is, no doubt, true. This can only be got rid of by education and teaching and the progress of knowledge. Is a clergyman of the Church of England less competent to do his work than a Nonconformist minister? What evidence is there that a bishop is in the least more competent either to provide him with prayers or to do his work for him?

What is his work?

There is a passage in *Ecce Homo* which has always seemed to the present writer to savour of cant: "Christianity, then, would sacrifice its divinity if it abandoned its missionary character, and became a mere educational institution. Surely this article of conversion is the true *articulus stantis aut cadentis ecclesiæ*. When the power of reclaiming the lost dies out of the Church, it ceases to be the Church. It may remain a useful institution, though it is most likely to become an immoral and mischievous one."

Now what did Seeley mean by "the lost"? When he published *Ecce Homo* there were thousands of church-going Christians who regarded him not only as one of them, but as a demon speaking evil things. His work was denounced from the pulpits of S. Paul's and of the City Temple.

But whom did he mean by "the lost"? He evidently did not mean himself. It is quite clear whom Jesus Christ regarded as such—the blind, the dumb, the deaf, the paralytic, the epileptic and the madman.

The medical profession is in direct descent from Christ in its beneficent work, and the poor now have the glad tidings of science preached to them. The notion that Jesus Christ healed disease by forgiving sin is not only contrary to John ix. 3, but is absolutely opposed to the evidence of the Synoptics. In Mark it is John the Baptist who preaches with a view to the forgiveness of sins. The only occurrence of the word sin (apart from the Baptist's preaching) is in the healing of the paralytic. That it has been introduced here later is evident from the fact that Mark ii. 9-11 is absolutely inexplicable as it stands.

The same confusion has been introduced into the narrative, Luke vii. 47-49, where a woman whom the Saviour said should be remembered for an act of devotion, wherever the Gospel should be preached is made into a sinner.

In our Christian State the "lost" are provided for by political machinery; if there still are criminal and outcast "classes" it is due to the failure of this machinery. There always will be room for individual charity, however perfect our constitution. But it is no longer true that the main work of the Church is the "restoration of the criminal and outcast classes." Seeley would agree that these are a small minority of society. How have the large majority been saved from becoming law-breakers if not by the teaching and training of the Church? Yet this is said to be a minor function of the Church. It certainly was not so regarded by Christ, for our records indicate

that He would have continued to teach in the synagogues had He not been driven out by the authorities.

The Church must indeed be a missionary society if it is to exist, but its mission is to teach religion and to preach the Gospel which the Christian religion has brought to light. Repentance is in the first instance a change of mind, and not of heart. Conversion means turning men and women from unbelief to faith. If the majority of the population are not church-goers, it is certainly not because they are criminals, nor because they are wanting in goodness of heart, but because either they are wiser than their religious teachers, or they have not been educated up to the high standard of Christian worship.

That worship is the recognition of an infinite individuality, present indeed in men and women, but not sharing their weakness, and exalted far above the limits of space and time. It affords an escape from the oppressive realities of this life. It is here that the Church does the work of Christ, which no science can reach. It is true that solitude and the grandeur of external Nature uplift the Soul in worship. But the sympathetic attraction of humanity brings it nearer to the heart of the Eternal, the mists of error are dissolved, the separations of earth are done away, and the "soul's boundless future" is realised in Communion. Friends have not borne their witness in vain, which makes every meal a eucharist. Nonconformists have not in vain set forth the reality of a feast

of love, as at Bethany, in the Supper of the Lord. But they will probably be among the first to own to-day that there is a glory in the workmanship of human art which adorns a parish church, that there is a rapture which enthralls in the music of a great organ, and that there is a dramatic force in the simple Communion Service of the Book of Common Prayer which combine in a worship which transcends the ordinary limits of mortality. May we not hope that the time is not far distant when the parish church, by its own intrinsic value, will be great enough to draw and large enough to hold all who would worship the Father in spirit and in truth?

For all things come by fate to flower
At their unconquerable hour;
And Time brings Truth, and Truth makes free,
And Freedom fills Time's veins with power.

(1) The following List of subjects may be found useful :

Ascension. 165; 187; 243; 399.

Thought which is becoming infinite.

Brotherhood. 243.

The recognition of human kinship.

Communion. 237; 277; 389; 400.

Partaking of Life.

Fact. 173; 402.

Any happening in time and space.

Fellowship. 114; 325.

Sharing of Life.

Grace. 175.

Thought which has become fact.

Honour. 224.

The recognition of the value of the individual.

Incarnation. 395.

Thought which has become flesh.

Individuality. 191; 224.

The Will to do.

Knowledge. 216; 309.

Thought which has become real.

Labour. 211.

Effort necessitated by Thought.

Life. 329.

Thought raised to infinity.

Love. 330.

Logos. Thought which is always fact.

Nature. 299.

Thought which is latent in the Seen.

Pain. 324.

Labour raised to infinity.

Resurrection. 271.

Flesh which has become Thought.

Salvation. 210.

Knowledge of God.

Spirit = Life. 10.

Thought = Personality. 11.

Truth. 356-8.

Thought which is becoming fact.

Worship. 252.

Honour raised to infinity.

(2) The Text.

The writer hopes to show later that the Alexandrine MS. is the most important witness to the text. Here he can only consider a few readings :

i. 18 : ὁ μονογενὴς υἱός. A.

The rival reading θεός is inherently improbable. John has said that the glory of the Logos has been seen. It was glory *as* of an only begotten from a father; and this glory consisted of grace and truth, which came into being through Jesus Christ. He goes on to say that Deity has never been seen; but the only begotten Son, who is now back in the bosom of the Father, He interpreted Deity.

If he had said "God only begotten" he would hardly have gone on to say "the bosom of the Father." The Risen Lord says He is ascending to the Father, and to Deity (θεός); and the Logos is described as θεός; but Jesus Christ the only begotten Son interpreted θεός.

i. 52 : ἀπ' ἄρτι. A.

xiii. 19 and xiv. 7 strongly confirm the retention of these words. From now on, Heaven itself is open to view in the Logos, whom the disciples have found. ἀπ' ἄρτι here denotes the transition to the Manifestation by the Signs; xiii. 19 the transition to the Epiphany and its fore-warning of coming things; xiv. 7 the transition to the announcement of the Paraclete.

iii. 13 : ὁ ὢν ἐν τῷ οὐρανῷ. A.

The retention of these words is almost necessary to complete the sense. No one has ascended into heaven save Him who descended

from heaven—that is, the Son of Man who is in heaven, as He *has* ascended.

Obviously the Son of Man was there in the flesh at the time of speaking. This reference forward is exactly in John's manner and is parallel to the use of ὁ υἱ in i. 18.

iii. 34: δίδωσιν ὁ θεὸς τὸ πνεῦμα. A.

At first it seems natural to drop ὁ θεός and translate "The Spirit gives not by measure" (for to translate "*he* gives the Spirit" violates the syntax). But as the Spirit proceeds from the Father in the Johannine view, that is not likely. The retention of ὁ θεός preserves the sequence of thought.

John saw the Spirit descend upon the Son. He received this witness and is confirmed in the belief that God is true. He, therefore, whom God sent must speak the words of God—that is, Truth—for God does not give the Spirit of Truth in part or only in a measure; but the Father loves the Son and has given *everything* in His hand.

v. 2: Βῆθεσδά. A.

This has been chosen because it illustrates how A has been altered by N and B by way of emendation. Βῆθεσδά is John's characteristic alteration from Josephus. The scribe of N not being able to find such a place on the map, has restored Βῆθζαθά from Josephus, while B has conjectured Βῆθσαιδά.

xx. 16: Ἑβραϊστί. Om. A.

The insertion of this word breaks the flow of the narrative, and mars the dramatic effect of Mary's answer. It is, moreover, without a parallel.

xx. 25: τόπον. A.

Is here unquestionably right. Thomas sees the print or impression, but he puts his finger into the place where the nails were. It is a remarkable confirmation of the accuracy of A.

(3) The following Greek words are characteristic :

αἷμα . . .	183.	γυνή . . .	324.
αἰτέω . . .	324.	διατρίβω . . .	59.
αἰτία . . .	343.	δίδυμος . . .	269.
αἰών . . .	238.	διψάω . . .	350.
ἀλήθεια . . .	286.	δωρεά . . .	102.
ἀληθινός . . .	329.	ἐγκαίνια . . .	255.
ἄμνός . . .	187.	ἐγγύς . . .	122.
ἀναβαίνω . . .	243.	ἐλεγχος . . .	303.
ἀνήρ . . .	189.	ἐμβριμάω . . .	272.
ἄνθρωπος . . .	179.	ἐμφανίζω . . .	312.
ἀντλέω . . .	211.	ἐξουσία . . .	340.
ἀποστέλλω . . .	225.	ἔργον . . .	311.
ἀπόστολος . . .	110.	ἔρωτάω . . .	325.
ἄριστάω . . .	389.	θεός . . .	166.
ἄρνιον . . .	389.	ἴδιος . . .	123.
αὐλή . . .	256.	ἱμάτιον . . .	285.
βασιλικός . . .	213.	ἰχθύς . . .	385.
γεννάω . . .	342.	καθαίρω . . .	318.
γραφή . . .	347.	καιρός . . .	239.

καταβαίνω .	377.	ράπισμα .	338.
κηπουρός .	354.	σάρξ .	299.
κοιλία .	247.	σημεῖον .	65.
κρατέω .	355.	συνάγω .	331.
κρίσις .	239.	σχίσμα .	260.
κρύπτω .	241.	σωτήρ .	143.
λέντιον .	286.	σωτηρία .	210.
λιθόστρωτος	345.	τελείω .	350.
λούω .	288.	τίθημι .	259.
λύτρον .	135.	τιμάω .	224.
λύω .	245.	τόπος .	161.
μισθωτός .	334.	τύπος .	357.
μονή .	37.	τρώγω .	289.
μονογενής .	175.	ὕδωρ .	183.
νίπτω .	288.	ὕψω .	294.
ὁδοιπορία .	208.	φάϋλος .	194.
ὀψάριον .	122.	χάρις .	57.
παράκλητος .	300.	χείμαρρος .	32.
πάρειμι .	242.	χιτών .	349.
παρρησία .	326.	χριστός .	271.
πέμπω .	225.	χωρέω .	390.
πιάζω .	297.	ψυχή .	308.
προσκυνέω .	252.		

As the writer hopes to bring out an edition of the Greek text with translation and full indexes for scholars, he has referred here only to a few connecting links.

THE END



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